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Title

~~Historical sketches of ancient-~~

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~~Deekhan | 1917.~~

HISTORICAL SKETCHES
OF
ANCIENT DEKHAN

BY

K. V. SUBRAHMANYA AIYER, B.A.,

Member of the Royal Asiatic Society of Great Britain and Ireland.

WITH

A FOREWORD BY

DR SIR S. SUBRAHMANYA IYER, K.C.I.E., LL.D.²³

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FOREWORD.

In collecting and publishing these contributions of his to periodicals from time to time, Mr. K. V. Subrahmanyam Aiyar has in my humble opinion done a real service to students of South Indian History. Though from the very nature of the contributions, they are more or less discursive, yet they deal with subjects of considerable interest to the student and are the result of an assiduous and careful study carried on over many years mostly of epigraphic evidence which of course constitutes the most reliable basis for authentic history. The difficulties in the way of arriving at correct conclusions on some of the points involved must be obvious to all who have paid any attention to the kind of work such pioneers as the author have to do under present circumstances. Nevertheless it seems clear that Mr. Subrahmanyam Aiyar has endeavoured to avoid starting novel theories and tried to judge upon the evidence with a judicial frame of mind. The paper on Ancient Dekhan Polity is not only well worth reading but shows how the author has been able to gather most valuable information from the dry bones of lithic records and to give us good glimpses into the actual life of the people at different times during nearly the past 20 centuries in this part of India. It is to be hoped that the encouragement which this publication receives at the hands of the public will make the author persevere in the career of research which he has hitherto so well pursued.

APRIL, 1917.

S. SUBRAMANIA IYER.

PREFACE.

THERE is a growing interest evinced in the study of the ancient history of Southern India, and the want of a book, based on the authority of trustworthy literature as well as the results of the latest research, is keenly felt. It is hoped that this collection of historical sketches will meet the demand to a certain extent.

Ancient Dekhan had a special charm about it which is no longer in existence. Nature had kept it for a long time free from foreign aggressions, due mainly to its isolation and natural protection. Never had its institutions, social or political, been interfered with, prior to the waves of the Muhammadan invasions which took place in the 14th century and later. Like the history of Greece and more especially of Sparta, the annals of the people of the Ancient Dekhan have an absorbing interest, which is exclusively its own. It has been my endeavour to present a continuous narrative of some of the principal dynasties of Southern India and to give a true picture of the people and their kings. In doing so, it fell on my way to piece together the information obtained from several sources and to clear up gaps. As much as possible, pitfalls due either to speculation or to the use of materials of doubtful value have been avoided. To make each account complete in itself, certain facts had to be repeated in more places than one.

In this volume, four dynasties have been dealt with *viz.* the Pallava, Pāṇḍya, Chōla and the Kākatiya. It opens with the ancient history of Conjeevaram in which an attempt has been made to show the importance of the place in early times, to give a more extended genealogy of its principal rulers *i.e.* the Pallavas than has hitherto been supplied by scholars, who have written on that dynasty of kings, and to prove, by conclusive evidence, when and by whom they were dispossessed for the first time of their kingdom and the benefits which the country derived under their sway. The early history of the Pāṇḍyas, not having been attempted in full by any, is taken up next. Here, the period of rule of many of the kings mentioned in the Tamil literature has been determined and they are assigned their proper places in the pedigree furnished in copper-plates. The commercial relationship of this ancient stock, in the early centuries of the Christian era, with the civilised nations of Europe, has been traced mainly with the help of the coins discovered in Southern India and the notices made by Roman historians. Their history subsequent to the 10th century A.D. has been worked out from contemporary accounts principally that of the Chōlas and it has been brought up to the 17th century. In the history of the Chōlas too, in spite of the fact that much has been written about them, there remained big gaps in the information about the kings that preceded the Vijayālaya line and about those that ruled in the interval between Parāntaka I and Rājarāja I. The latter is no doubt one of the very puzzling chapters of the South Indian history and it has proved an ass's

bridge to many an enquirer. The conflicting opinions advanced so far have, therefore, been carefully examined and the flaws in them pointed out. In the fourth book is given a succinct account of the Kākatiyas of Warrangal, who played an important part in the political history of the Dekhan in the 13th and 14th century A.D. The last part deals with ancient polity of the Dekhan and its interest, it is impossible to over-estimate. It has all the charms to requite the labours of any earnest enquirer and could be more fully worked out.

In writing the following narrative, a definite plan has been adopted *viz.* of fixing the genealogy of each dynasty at the outset, mentioning the salient features of each reign, determining the chronology of the kings, showing the importance of such of the events which had any far-reaching effect and tracing the causes that led to the rise and decline of the families.

The sources of information are given either in foot-notes or in the body of the book. For earlier periods we have utilised the Singhalese chronicle *Mahāwansa* which is an invaluable guide to the student of ancient Dekhan history. Whenever Roman historians and foreign writers refer to the activities of South Indian kings, they have been made use of. Though mostly inscriptions had been our loadstar in steering through our course, the light shed by the Tamil classical works which, as has been very often said, compare favourably with the fund of information bequeathed to the world by the Chinese travellers, was found to be of immense service.

No student of Indian history can fail to profit by a perusal of the accounts given by that master of observation Hiuen Tsiang. This authority had been consulted to know the character and pursuits of the people. For the later history of the Pāṇḍyas and the Kākatiyas, much useful material had been obtained from the writings of the Muhammadan historians as presented by Sir Henry Elliot in his eight volumes, Brigg's Ferishta and from the account of Morco Polo. Last but not least, it remains to acknowledge the help derived from the *Bombay Gazetteer* and the *Annual Reports* on Epigraphy, especially those from the pen of the late Rai Bahadur Venkayya.

I beg to tender my best thanks to Prof. S. J. Crawford, the editor of the Christian College Magazine, for kindly permitting the reproduction of Books I, II and IV which originally appeared in that Journal and to the proprietor of the Modern Printing Works for the neat execution of the work. I have often received sincere words of encouragement from the venerable gentleman Dr. Sir S. Subramanya Aiyar to whom I always feel grateful.

The most tedious part of the work *viz.* the preparation of an exhaustive index to the book, which covers the last few pages, devolved on my brother Mr. K. V. Padmanabier, B.A., who helped me also in checking the references and fair copying the manuscript.

VADHULASRAM,
FERNHILL,
1st February, 1917. } K. V. SUBRAHMANYA AIYAR.

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BOOK I

THE ANCIENT HISTORY OF CONJEEVERAM

SECTION I :—THE ANTIQUITY OF CONJEEVERAM.

ONE of the most ancient cities of Southern India, which retains at the present day part at least of its past greatness, is Conjeeveram in the Chingleput district¹. Every school boy knows that it is a chief centre of pilgrimage in the Dekhan resorted to by a large concourse of people of both the Vaishnava and Śaiva creeds. Unlike Madura, Uraiyyur² and Cranganore³, the capitals of the Pāṇḍya, Chōla and Chēra sovereigns, this city which was once the capital

¹ Conjeeveram is 43 miles south-west of Madras and 20 miles west-north-west of Chingleput (Sewell's *Lists of Antiquities*, Vol. I., p. 146) with which it is connected by the South Indian Railway.

² The Chōlas had several capitals at different periods of their rule and Uraiyyur is one among them. The inscriptions found in this village do not take us to a period earlier than the 11th century, A. D. The place is said to have been destroyed by a shower of sand. The other capitals are Kāvirippūmpaṭṭinam now known as Kaverippattanam in the Shiyalī taluk, Tanjore, Gangaikondaśolapuram, etc.

³ This is Tiruvanjaikkalām, 10 miles east of Ponnani in the Cochin State. There is a Siva temple in this village.

of the Pallavas abounds in structural monuments of early ages containing a very large number of lithic records from which it is possible to make out its history from the earliest times¹.

If any city of Southern India has a claim to our study on account of its antiquarian interest, Conjeeveram is pre-eminently one among them². The time-honoured sculptural monuments enshrined in the city show to some extent the importance of the place; and there is not the least doubt that in its entrails lie hidden more interesting specimens of olden times awaiting the application of the explorer's spade to come into view. When the city rose into prominence, how many dynasties of kings ruled over it, what vicissitudes of life it witnessed and the degree of civilisation it reached in the past, are questions whose solution would interest any student of ancient history.

The place is variously called Kachchippēdu, Kachchi, Kānchi, Kānchipuram and Kanchi. The form Kachchippēdu³ of which Kachchi⁴ is a

¹ No less than 283 inscriptions have been collected by Sir Walter Elliot from Conjeeveram. Mr. Sewell who notices them, remarks that they do not exhaust the number of epigraphs in the place (*Lists of Antiquities* Vol. I., pp. 178 to 187).

² Buddhism, Jainism, Śaivism and Vaishṇavism, each in its turn had powerful hold on the city and have left unmistakable marks of their influence.

³ *South Indian Inscriptions*, Vol. I., pp. 113, 114, 117, 139, 141 and 143.

⁴ Inscriptions of the Rāshṭrakūṭa king Krishṇa III state that he took Kachchi and Tanjai. Sir Walter Elliot figures a coin which bears the legend Kachchi-vaṭangum-perumān. Kulōttunga-

contraction, occurs in early inscriptions and is perhaps the fullest and the most original. Both Kachchi and Kānchi find place in Tamil works composed in the middle of the 7th century, A. D. ¹. The popular form Kanchi ² is an authorised change from Kachchi obtained by softening the hard consonant. Kānchi is a further change from Kanchi and is derived by the lengthening of the initial short consonant. These changes are supported by rules of Tamil grammar ³. We may also note here the opinion of some that Kānchi is the Sanskritised form of the name Kachchippēdu ⁴. Dr. Burnell gave out that the Sanskrit Kānchi is a mis-translation of the Dravidian Kanchi ⁵. Varāhamihira locates Kānchi in the southern division ⁶; and Hiuen Tsiang calls this *Kin-chi-pulo* and states that it was the capital of *Ta-lo-pi-cha*, i. e., Dravida, and that it was 30 *li* round ⁷.

Some of the early records omit to give the name of the district in which the town was situated. They

Chōla III claims to have captured Kachchi in one of his inscriptions at Tirukoilur (No. 2 of the Madras Epigraphical collection, for 1905. Also see *Ep. Ind.*, Vol. III., pp. 284-5).

¹ See the hymns of TirunāvukkaraŚu-Nāyanār, and Jñānasambandha on the temples of Conjeeveram.

² The temple of Tirukkāmakkōṭṭam (Kāmakōṭyambikā) is popularly called Kanchi Kāmākshi.

³ For these changes see *Nannul Puṇariyal*.

⁴ *Bombay Gazetteer*, Vol. I., Part II., p. 318, Note 3.

⁵ *South Indian Palaeography*, lx. note 2.

⁶ *Ind. Ant.*, Vol. XII., pp. 171 and 180.

⁷ Beal's *Si yu ki*, Vol. II., p. 228.

mention only the larger division Tundāka-Visha-ya¹. It may be noted that this term had several variants, *viz.*, Tonḍira, Tundīra, Tonḍa, Tonḍai, etc². The Tamil equivalent of it is Tonḍai-maṇḍalam. Twenty-four districts called *Kōṭṭam* were comprised in this division³ and Kānchipuram

¹ *South Ind. Inscrs.*, Vol. I., p. 146.

² *Bombay Gazetteer*, Vol. I., Part II., p. 318. where Dr. Fleet gives references to the places where these forms occur.

³ The Tamil work *Tonḍamāṇḍalaśadakam* states that Tonḍa-maṇḍalam was divided into 24 kōṭṭams. Mr. Kanakasabai Pillai, in his *Tamils 1800 Years Ago*, names these districts as follows :—

(1) Puḷal-kōṭṭam, (2) Īkkāṭtu-kōṭṭam, (3) Maṇavir-kōṭṭam, (4) Śengāṭtu-kōṭṭam, (5) Paiyūr-kōṭṭam, (6) Eyil-kōṭṭam, (7) Dāmal-kōṭṭam, (8) Ūrrukkāṭtu-kōṭṭam, (9) Kalattūr-kōṭṭam, (10) Śembūr-kōṭṭam, (11) Āmbūr-kōṭṭam, (12) Venkunra-kōṭṭam, (13) Palakunra-kōṭṭam, (14) Ilangādu-kōṭṭam, (15) Kāliyūr-kōṭṭam, (16) Chemkarai, (17) Paḍuvūr-kōṭṭam, (18) Kadikur, (19) Sendirukkai, (20) Kunravattana-kōṭṭam, (21) Vēngāda-kōṭṭam, (22) Vēlūr-kōṭṭam, (23) Sōthoor and (24) Puliyūr-kōṭṭam. Here is an interesting question of ancient geography for study. Except a few of these kōṭṭams, the rest are all mentioned in inscriptions. Each of them appears to have had a number of sub-divisions called nāḍu under it. Ambattūr-nāḍu and Puḷal-nāḍu were in Puḷal-kōṭṭam. The fact that Tiruvorriyūr was situated in Pulal-nāḍu, roughly indicates where this district lay. Puriśai-nāḍu, Kēnrūr-nāḍu, Kunrūr-nāḍu and Paḷaiyanūr-nāḍu were some of the sub-divisions in Maṇavir-kōṭṭam. Since Tiruvālangādu was a chief place in Paḷaiyanūr-nāḍu, the country round about that place should have been in Maṇavir-kōṭṭam. Māgaṇūr-nāḍu was a sub-division in Śengāṭtu-kōṭṭam. Paiyūr-kōṭṭam, also known as Paiyūr-llāṅgōṭṭam, had in it Tekkūr-nāḍu in which the modern village of Satyavedu (Ponneri taluk) was situated. The city of Kānchi was in Eyil-kōṭṭam. The modern villages of Dāmal and Ūrrukkādu in the Chingleput district,

was the principal town in one of them, *viz.*, Eyil-kōṭṭam¹. During the time of the Chōla king Rājarāja I, *i.e.*, at the commencement of the 11th century A. D., the name Tonḍai-maṇḍalam was changed into Jayangonḍa-Chōla-maṇḍalam after one of the surnames of that king and it was by this latter name the territory was known for several centuries, *i.e.*, until the Vijayanagara times². But it may be said that though the original names of villages, districts and sub-divisions of a country underwent changes at different periods in the history of their existence and were known sometimes by the two names and at other times exclusively by the new names the original names

ought to have been chief places in ancient times in the divisions which bear their names. Valla-nāḍu was a sub-division in Dāmal-kōṭṭam, while Veṭimā-nāḍu, Kunra-nāḍu and Damanūr-nāḍu were some of the territorial divisions included in Ūṭṭuk-kāṭṭu-kōṭṭam. The country round Tirukkalukkunram was comprised in Kalattūr-kōṭṭam which had in it Paidavūr-nāḍu, Kalattūr-nāḍu and Sengunra-nāḍu. From the inscriptions of Paramesvararamangalam we know that it was a village in Śembūr-kōṭṭam. And from other records we learn that Āmūr-nāḍu, Kumili-nāḍu and Paḍuvūr-nāḍu were in Āmūr-kōṭṭam and that Māṅgaṭūr-nāḍu and Vaṭṭiya-nāḍu were in Kunravattana-kōṭṭam. Vēṅgaḍa-kōṭṭam must be the country near the Tirupati hill. Madras and its suburban villages were situated in Puliyūr-kōṭṭam. Among the sub-divisions of this district are mentioned Kōṭṭūr-nāḍu, Neḍungunra-nāḍu, Māṅgādu-nāḍu and Śurattūr-nāḍu.

¹ *South Ind. Inscrs.* Vol. I., p. 125.

² Inscriptions earlier than the time of Rājarāja I mention the territorial division Tonḍai-maṇḍalam and it is only in the latter part of the reign of Rājarāja I, that the other name Jayangonḍa-Chōla-maṇḍalam came to be applied to it.

survived to the very last while the intermediate ones died out completely¹. We have an instance of this in the name Tondai-mandalam and its later equivalent Jayangonda-Chōla-mandalam.

References to this ancient city are not wanting. The facts connected with the place incline one to the belief that from the earliest times it was a stronghold of people of various religions. From the Chinese pilgrim Hiuen Tsiang, we learn that as far back as the 5th century B. C. when Tathāgatha, i. e., Buddha was living in this world he frequented this country much; he preached the law here and converted men; and, therefore, Aśokarāja built *stūpas* over all the sacred spots where these traces exist.

¹ When the Chōlas had permanently conquered or annexed the dominions of other kings, they appear to have given, in addition to the original names of villages, districts and sub-divisions, new designations called after their own names and sur-names or those of their ancestors. This innovation was first started in Pallava times. The re-naming of places was not necessarily effected after a conquest or an annexation, though that was certainly one of the many occasions when it seems to have been done. There was a general tendency among the Chōla kings to change the existing names of all places situated within their territory and call them after the names of Chōla kings. This was perhaps done to mark out the places by their very names as belonging to the Chōlas. Some of the later members of the family further altered the new names and thus we have several surnames for a single place. A proper study of these names alone affords a clue to find out the surnames of Chōla kings. The survival of the original names and complete effacement of the intermediate ones, may be accounted for by the fact that it is the former that find place in literature, in preference to the latter.

Kāñchipura was the native place of Dharmapāla Bhōdisatva who assumed the robes of a recluse and attained brilliant reputation¹. To the south of the city, not a great way off, is a large *sanghārāma* frequented by men of talent and learning and there is a *stūpa* about 100 ft high built by Aśōkarāja². At best we can only regard this account of the pilgrim as a record of what the people of Conjeeveram had to say in the 7th century A. D., concerning the origin of Buddhīsm in the place. But even as representing the belief or tradition of the 7th century, the reference is certainly valuable. The truth of the pilgrim's account cannot be assumed without subjecting it to scrutiny. We are not in a position to test the correctness of the first part of the statement which connects Buddha with Kānchi. As Buddhism does not appear to have made any real progress in the south during the lifetime of its founder, we are inclined to think that the statement is not grounded on solid fact. But it is not improbable that at the time of Aśōka, Buddhist *stūpas* came to be erected at Conjeeveram. Though the edicts of Aśōka do not include the capital of Dravida among the places to which he sent missionaries, the Singhalese chronicle *Mahāwansa* gives a long list of countries to which Buddhist apostles were sent by the Maurya emperor³. Some of these countries are in the neighbourhood of Dravida. An inscription of Aśōka has

¹ Beal's *Si yu ki* Vol. II., p. 229.

² *Ibid.*, p. 230.

³ Wijesinha's translation, p. 116f. See also the author's paper on the origin and decline of Buddhism and Jainism in Southern India in *Ind. Ant.* Vol. XL.

been discovered at Siddhapura in the Mysore State, the ancient Mahishamāndala¹. The countries of the Pāṇḍya, Chōla and Kēralaputra, where Buddhism found votaries at the time of Aśoka, are not far off from Conjeeveram. It will not be a wild conjecture, therefore, to suppose that some of the missionaries to these parts exercised their influence at Conjeeveram as well and were instrumental in building the monasteries and *stūpas* referred to by Hiuen Tsiang. That Conjeevaram had in early days a large number of *sanghārāmas* and mendicants of high order, is also learnt from the Tamil work *Manimēgalai* which states that at the time when the Chōla capital Kāvirippūm-paṭṭinam was destroyed by the encroachment of the sea, the inhabitants of that place removed to Conjeeveram and changed their faith to Buddhism². We are here informed that Ilankilli, the brother of the Chōla king Todukalar-killi also built a big Buddhist monastery at Conjeeveram³. The book completely bears testimony to the pilgrim's words that there were some hundreds of *sanghārāmas* and 10,000 priests at the

¹ References in ancient Tamil literature to *Erumaiyūr*, show that it is identical with the present Mysore State. Erumaiyūr is an exact rendering of Mahishamāndala. The théra Majjhantika was deputed to Kasmira and Gandara, the théra Mahadeva to Mahishamāndala, the théra Rakkita to Vauavāsi, the théra Yōna-Dhammarikkita to Aparāntaka, the théra Mahā-Dhammarakkita to Maharatṭa, the théra Mahārakkita to the Yōna country, the théra Majjhima to the Himavanta, the two theras Sōma and Uttara to Suvaṇṇa-bhūmi and the théra Mahā-Mahinda together with Moggali's disciples to Lanka.

² See Canto 28.

³ Annual Report of the Director-General of Archaeology in India for 1906-07, p. 220.

time of his visit *i.e.*, in the middle of the 7th century A.D.¹ These monuments of the Buddhists should have been constructed by the Pallavas, who ruled the country at the time the pilgrim visited the place and prior to it for several centuries. But it must be noted that the vestiges of Buddhist influence at Kānchi have all disappeared without a single exception. The religious revival² of Śaivism³ and Vaishṇavism⁴ is perhaps the chief cause of the disappearance of Buddhist and Jain monuments of the place.

As the principal objects of interest in the city have already been stated to consist in its temples, even a meagre account of the place should not fail to mention at least the more important of them. The earliest Hindu temples of the place are those

¹ Beal's *Buddhist Records of the Western World*, Vol. II., p. 229.

² *Vide* the Origin and Decline of Buddhism and Jainism in Southern India, *Ind. Ant.*, Vol. XL.

³ Of the sixty-three Śaiva devotees mentioned by Sundaramūrti-Nāyanār, six belong to Tondai-mandalam. These are Śākkiyanār of Sangaramangai, Śivanēśar and Vāyilār of Mayilai, *i.e.*, Maylapore, Tirukkuripputtoñdar of Kānchi, Mūrkka-Nāyanār and Kaliyar of Tiruvorriyūr. Sēkkilār, the author of the *Periyapurāṇam* was also a native of Tondai-mandalam 32 Śiva temples of the country aré celabrated in the *Dēvāram*.

⁴ Kānchi was the native place of Poygaiālvār. Pūdattālvār born at Kadalmallai, *i.e.* Maivaliveram, one of the principal towns of the Pallavas, Pāyālvār whose birthplace was Tirumayilai, Tirumaliśai, who is connected with the city of the same name and Tirumangai, have referred to the temples at Kānchi. The first three of these are considered the earliest of the Vaishṇava saints and the works of the last two are noted for sweetness of melody and high thoughts. Tonda-mandalam contains 22 places sacred to Vaishṇavas.

noticed in the *Dēvāram* and the *Nālāyirapraban-*
dhām. Tirukkachchi-Ēkambam¹ and Nerikkāraik-
kādū² are celebrated in the hymns of Jñānasam-
banda who lived in the middle of the 7th century
A. D. Mērrali³ is mentioned by Jñānasambanda's
contemporary, Appar. Sundaramūrti, who could be
assigned to the 8th century A. D., has sung in praise
of Anēkatangāvadām⁴ and Onakāndanrali.⁵ It
may be said that the first three of these temples were
in existence prior to the 7th century and that the
last two attained notoriety in the interval between
the time of Jñānasambanda and Sundaramūrti. Of
these, the Ēkāmbaranātha temple contains the
celebrated earth *linga*, one of the five famous *lingas*
of Southern India.⁶ The ancient name of the modern
Ēkāmbaranātha is Ēkamban and this name seems
to be connected with Kambai, i. e., the river Vēgavati
on whose banks the town is situated. In fact one of

¹ This is the well known Ēkāmbaranātha temple situated in Big Conjeeveram.

² It is now known as Tirukkālēśvara and is near Vēppan-
gułam, one mile to the east of Conjeeveram. Later Chōla inscrip-
tions found on the walls of it, call the temple by the name
Tirukkāraikkādū.

³ This temple is in the weavers' street and contains four
comparatively modern inscriptions.

⁴ This temple is situated quite close to the Kailāsanātha
and is called in its inscriptions Anaiyapadangāvuḍaiya-Nāyanār
(S.I.I., Vol. I, p. 117.)

⁵ This is identical with the Ōnakāntēśvara temple, near
the Sarvatirtham tank.

⁶ The other four are *Ap* (water)-*linga* at Jambukēśvaram,
fire-*linga* at Tiruvannāmalai, *Vāyu*-*linga* at Kālahasti and *Ākāśa*-
linga at Chidambaram.

the stanzas in Jnānasambanda's hymns bears out this view. At present they trace the origin of the name Ēkāmbaranātha to a single mango tree found in the temple. Ōnakāndan means the lover of the constellation Śravaṇa. Mērrali should have been so called on account of its position on the western side. The significance of the term Anēkatangāvadām is not apparent. Perhaps this temple was situated in a forest or garden frequented by a large concourse of people and was on that account called by the name which it bears. Besides the temples enumerated above, the Pallava king Rājasimha built of stone a Śiva temple called Rājasimhēśvara and this is now known as Kailāsanātha. An inscription found in it registers the fact that Vikramāditya, the Western Chalukya king, when he invaded the Pallava dominions, made some improvements to this temple. The shrine of Muktiśvara, whose vicinity is now kept in a most deplorable state, is another Pallava structure, as clearly evidenced by an inscription of Nandivarman dated in the 28th year of the king¹. According to this record, the ancient name of the temple was Dharmānahādēviśvara. It should have been called after Dharmamahādēvi, probably a Pallava queen. So far no epigraph refers to this lady. The sculpture representations on either side of the *mandapa* in front of the central shrine of this temple bear bold outlines and fineness of touch, though very much damaged.

Among the Vishṇu temples of the place, fourteen are mentioned in the songs of Alvārs, and Professor

¹ No. 14 of 1893 in the Annual Report on Epigraphy.

Hultzsch has identified the following six of them from a study of their inscriptions.¹ Tiruppādagam², Tiruttankā³, Aṭṭabuyagaram⁴, Ūragam⁵, Attiyūr⁶ and Paramēśvaravinnagaram⁷ are respectively the Pāṇḍaya-Perumāl, Vilakkoli-Perumāl, Ashtabuja, Ulagalanda-Perumāl, Varadarāja and Vaikunṭha-Perumāl temples of Conjeeveram. The remaining eight are Vēlukkai⁸ now called Mugundanāyaka, Niragam⁹ now known as Jaggannāda Perumāl,

¹ *Annual Report on Epigraphy* for 1893, p. 5.

² Tirumaliśai-Ālvār refers to this temple in his Tiruchchandaviruttam (stanzas 63 and 64) and saint Tirumangai in one of the stanzas of his hymn on Tirunaraiyūr and in the 127th couplet of his *Periya-tirumadai*. It is also mentioned by Pūdattālvār in the second *Tiruvandādi* (v. 94) and Pēyālvār in the third *Tiruvandādi* [v. 30.]

³ This temple is referred to by Tirumangai-Ālvār in two stanzas in one of which Vilakkoli also occurs.

⁴ Both Tirumangai and Pēyālvār mention Aṭṭabuyagram. In the last verse of the former's hymn on this temple, it is stated that the god was worshipped by Vayiramēgan, the king of the Tondaiyur i. e. a Pallava. Mr. Venkgyy has shown that this king must be identical with Dantivarman, son of Pallavamalla.

⁵ Tirumaliśai states that Vishṇu assumes here a standing posture.

⁶ Pūdattālvār refers to Attigiri in verse 96 of the second *Tiruvandādi*.

⁷ Tirumangai contributes, in praise of the temple, ten stanzas wherein he describes the military achievements of N. Pallavamalla.

⁸ Vēlukkai is referred to by Pēyālvār in the third *Tiruvandādi* (vv. 26, 34 and 62) and by Tirumangai in his *Periya-tirumadai* (127th couplet): In the last of these references the temple is said to be situated in the high-walled Kānchi.

⁹ These six temples are mentioned by Tirumangai-Ālvār.

Nilättingaltundam,¹ Tiruvehkā² called also Yadōktakāri, Kāragam¹ i.e., the modern Karuṇākara-Perumāl, Kārvānam¹, Kalvar, i.e., Tirukkalvanār¹ the Varāha-Perumāl and Pavaḷavanāṇar.¹ From an inscription in the Vaikuṇṭha-Perumāl temple, we learn that its ancient name was Paramēśvara-Vishṇugriha and it is, therefore, evident that it was built by the Pallava king Paramēśvara, the immediate predecessor of Nandivarman-Pallavamalla, whose military achievements are recorded in the hymns of the saint Tirumangai-Ālvār³. The peculiar feature of this temple consists in its sculptures found on the four walls of the raised verandah running round the central shrine, all of which represent particular events in contemporary history of the time of Nandivarman Pallavamalla, as noted in the labels engraved below them.⁴ The temple of Varadarāja is the biggest structure in Little Conjeeveram. It is said to be literally covered with inscriptions, the decipherment of which will surely reveal valuable information regarding the history of the place.

¹ These six temples are mentioned by Tirumangai-Alvār.

² Tirumaliśai, Tirumangai, Pēyālvar and Poygai refer to the temple of Tiruvahkā. The god is said to be lying down.

³ The defeat of the Pāṇḍya and several of the battles fought by Pallavamalla are here referred to. The saint was a contemporary of Nandivarman Pallavamalla and his son Dantivarman, who had the surname Vayiramēgan.

⁴ Annual Report on Epigraphy for 1906, pp. 62 and 63. The mention of Muttaraiyan in one of the labels shows that he played some part in the civil war perhaps taking the side of Pallavamalla.

In the last quarter of the 8th century A. D. Kānchipuram was subjected to the influence of SāṅkaraĀchārya the powerful exponent of the Advaita philosophy. He is believed to have subdued the power of Kāmākshi who in the form of Kālī is said to have been doing havoc at nights till his day. Sāṅkara is said to have extracted a promise from the goddess that without his permission she would not stir out of the temple. There is an image of the reformer in the Kāmākshi temple before which they halt the procession deity of the goddess whenever the latter is taken into the town in order that she may take permission. Whatever the truth of this may be, there is not much doubt as to Sāṅkara's connection with Kānchi where he is said to have established his *matha*. That he was an ardent worshipper of Kāmakōṭyambikā is also fairly certain. It may be added that but for the importance attached to the town as a place of religious activity from very early times, even the little of its history that is now preserved would not have come down to us.

Tamil literature often describes the place as being situated on the bank of the river Kambai¹ which is another name for Vēgavati,² as being strongly fortified and resplendent with towering palaces,³ as having high fort walls⁴ which were surrounded by a deep

¹ *Ponmalarum Kambai-kkaraiy-Ēkambam-udaiyānai* occurs in one of the hymns of Ēkambam.

² See Winslow under Kambai.

³ Juānasambanda has *Vinñ-amar nedu-māḍam-ōngi viļangiyā Kachichi tannūl* and *Tirumaliśai Māḍaneđu Kachchi*.

⁴ In one of the poems of Tirumangai we get *kallār madišūl Kachchinagar*.

moat¹ and as containing a number of weavers' families² and big streets fit for cars to run upon³.

SECTION II.—THE PALLAVAS.

We shall now make an attempt to trace the history of the city, which till the 9th century A.D. is closely connected with that of the Pallavas. But before doing so, it may be advantageous to note the general traits of these people, their origin, and how they came to have possession of the place. Their history shows that they were a warlike race constantly at feud with their neighbours. While some writers look upon them as foreigners that came to India by the north-western route,⁴ others are of opinion that they are an indigenous class formed in Southern India.⁵ Purāṇas mention the Pallavas along with the Sakas and Yavanas⁶ and Tamil inscriptions and literature use the terms Kāḍavar, Tonḍaiyar and Kāḍuvetṭi as synonymous with the Pallava. Of these names, Tonḍaiyar is an exact rendering of Pallavar and both come from roots which mean 'a sprout or creeper.' The term Kāḍavar might have been applied to them to denote the fact that they lived in a forest. The other name

¹ Āl-kiḍangu-śūl vayalum madil-pulgiy-alag-amarum nen'mariugir-kali-Kachchi (Jnānasambanda).

² Śēdar-śēr-kali-Kachchi do.

³ Tērūr nedu vidi-chchelun-Kachchi (do).

⁴ *Bombay Gazetteer*, Vol. I., Part II, p. 317.

⁵ Mr. V. A. Smith's *History of Ancient India*. p. 404. See also the late Mr. Venkayya's remarks in the Director-General's Annual for 1906-07, foot-note 5 on p. 219.

⁶ *Bombay Gazetteer*, Vol. I., Part II, p. 317.

Kāduvetṭi borne by them is also significant as it means that they cleared the forest, perhaps to make a settlement. Apart from other considerations, a reasonable conjecture may be made from these names alone that the Pallavas settled themselves in a remote age in some forest tract which they cleared and made habitable. At this time of their settlement, there existed, in the country round about Conjeeveram, an extensive forest which must have formed part of the great Dandakāranya. The name Ārkkādu still reminds us of the state of the tract in those days.

Early records connect the Pallavas with the country in Northern India which was ruled by the kings of the Āndhra dynasty.¹ In course of years they appear to have exhibited martial spirit and administrative ability to such an extent that some of them were raised to the position of chiefs and ministers. As an instance of this, it may be pointed out that, in A. D. 150, the Āndhra-britya king Rudradāman had a Pallava minister by name Suviśāka who was entrusted with the rule of the provinces of Ānarta and Saurāshṭra.² King Gōtamiputra-Śātakarnī, seeing that the Pallavas had grown to be a source of danger, took steps to drive them out of his kingdom.³ Expelled by the Āndhra-brityas, the Pallavas set out to seek their fortune elsewhere and, as will be shown below, they came and settled near Conjeeveram. Established firmly at Conjeeveram, they soon assumed signs of royalty and

¹ *Bombay Gazetteer*, Vol. I., Part II, p. 317.

² *Ep. Ind.*, Vol. VIII., p. 48.

³ *Arch. Survey of Western India*, Vol. IV., p. 109.

founded a dynasty of their own. The grazing bull, the noble lion and the axe, all pertaining to the wood, appropriately figure in the insignia of their royalty. Though the bull emblem adopted by the Pallavas might be taken to indicate their leaning towards Śaivism, yet a study of their history clearly shows that they had great religious toleration. We have already pointed out that Buddhist monasteries which were once abundant in and around Conjeeveram were probably built by the Pallavas. The names Buddhavarman and Asōkavarman occurring among their ancestors also point to the same conclusion. It was a Pallava sovereign that built the Vishṇu temple sung by the saint Tirumangai-Ālvār. Another king of the same line adopted the faith of the great Buddha at Dhānyakaṭaka¹. A third supported the cause of an exiled Buddhist king of Ceylon². The rock-cut shrines found scattered over different parts of Southern India owe their existence to the Pallavas³. It is worthy of note that some of these

¹ This is Nandivarman of the Amarāvati pillar inscription.

² About Mānavamma, the exiled king of Ceylon, we shall notice more in the sequel.

³ Rock-cut caves excavated by Pallava kings have so far been found in the Trichinopoly, North Arcot, South Arcot and Chingleput districts. At Mavaliveram, better known as the Seven Pagodas, there are several cave temples which, we have reasons to believe, had come into existence during the reign of Narasimhavarman. The cave at Sāluvanguppam is called in its inscriptions Atirañachanḍēśvara and is said to have been excavated by Atirañachanḍa alias Atyantakāma and Rañajaya. *South Ind. Inscrs.*, Vol. I, p. 7. The rock-cut cave of Orukal-maṇḍapa at Tirukkalukkunram bears an epigraph of Vātāpikonda.

are dedicated to Vishnu, some to Siva, and a few to other puranic deities; but most of these are found in the country round Conjeeveram.¹ In the excavation of huge rocks and in the art of shaping nice caves with an

Narasimhapotavarman, i. e., the Pallava king Narasimhavarman I (*Annual Report on Epigraphy* for 1909, p. 76.) Vallam in the Chingleput district contains a cave dedicated to Siva. This, according to an inscription found in it, was excavated in the reign of Mahendravarman I, who bore also the *burdas* Lalitankura, Satrumalla and Guṇabhara (*South Ind. Inscr.*, Vol. II., Part III, p. 341). The cave temple of Vishnu at Mahendravadi (*Ep. Ind.*, Vol. IV., p. 153), the rock-cut shrines of Avanibhajana-Pallavēśvara at Siyamangalam in the North Arcot district (*Ep. Ind.*, Vol. VI., p. 320), Satrumallēśvarālaya at Dalavānūr in the South Arcot district (*Annual Report on Epigraphy* for 1905, p. 47) and those at Pallavaram (*Annual Report* for 1909, p. 75) and Trichinopoly (*South Ind. Inscr.*, Vol. I., p. 29) were also excavated during the reign of the same king. At Panamalai in the South Arcot district there is a cave with a lithic record of Narasimhavarman II.

¹ At Nāmakkal in the Salem district there are two rock-cut temples both dedicated to Vishnu. One of them, the Lakshmi-Narasimha-Perumāl temple consists of three finely sculptured cells with a verandah in front. Here are found neatly executed images in high relief, of Narasimha tearing open the bowels of Hiranyakāśipu represented as lying on his lap, the several deities attendant on Narasimha and the Trivikrama-avatāra. In the other cave god Rauganātha is shown as lying on his serpent couch with a number of attendant deities. In the cells to the north and south of the central one, there are images of Śankaranārāyaṇa and Trivikrama. As the second of these caves contains an epigraph which names the temple as Atiyēndra-vishnugriha, it is fairly certain that it was the work of a Kongu king. And it is not unlikely that the other cave also came into existence at the same time. Both in the Pudukkotta State and in the Madura district, we find many

abundance of sculpture works, it may be said that none equalled them, though many imitated that art in Southern India. Even to the present day these cave temples stand as admirable monuments of ancient times. The Pallavas tried their skill in the building of structural monuments also and they were not found wanting.¹

rock-cut caves. In their inscriptions we have clear evidence that some of them were excavated by the Pāṇḍyas. The Vishnu temple of Narasimha-Perumāl at Anamalai near Madura was the work of Madhurakavi, the minister of the Pāṇḍya king Nedunjeliyan. The Subramanya temple on the hill at Tirupparrangunram is another instance of a Pāṇḍya cave. It has a number of cells cut in three different stages and the images in them are about the best in this part of the country. Though some of the caves in the Pudukkottai State such as those at Nārṭtāmalai and Kuḍumiyyāmalai, were excavated during the time of the Ganga-Pallavas, there are others which appear to have been cut out by the Muttaraiyans, a local family of chiefs who ruled over a portion of the state in ancient times. To the last must be ascribed the Śiva temple at Malaikkoil. But, it must be said that none of these could stand comparison with the caves at the Seven Pagodas in neatness of execution, in technique or in boldness of design. The detailed workmanship displayed in the Pallava sculptures are conspicuous by their absence in most of the images found in the caves of the Chēra and Pāṇḍya countries. Hundreds of Jaina figures are found cut on the sides of big boulder, but these are poor imitations of Pallava art.

¹ The temples of Kailāsanātha, Vaikunṭha-Perumāl Muktiśvara and others of Kānchi could be traced to Pallava times. At Tiruppaṭṭūr in the Trichinopoly district there is a Śiva temple whose architecture closely resembles that of the Vaikunṭha-Perumāl and on this account it has been pronounced to be of Pallava origin. At Kāvirippūmpaṭṭinam in the Tanjore district there was a temple called Pallavanisvaram about which Jnāna-

Though in the long years that preceded the 1st century A. D., a few Aryans had penetrated the natural barrier of the Vindhya and traversed the region beyond, there was not a definite attempt at founding fresh empires or settlements in the Dekhan till that date. The Pallavas were almost the first people to acquire dominion in the south. Their success in this direction seems to have attracted their fellows in the north. Migrations followed migration, battles were fought in several parts of the country, victory now favouring the one side and now the other; but in the end the Pallavas made steady progress. The Chōlas were driven further south and the Kalingas further north. All the tract of country that lay between the Chōlas and the Kalingas was formed into a dominion and over this the Pallavas ruled.

Ever since the success of the Pallavas, the Dekhan became the coveted object of many an adventurous monarch of Northern India. Some of the Gupta emperors tried to acquire dominion here. Vijayāditya, king of Ayōdhya, made a successful settlement in the districts adjoining to the Pallavas on the western side. The Rāshtrakūṭas and Gangas were not slow to take similar advantages. Thus in the course of a few centuries there were several dominions in the Dekhan in addition to the three original

sambandha had composed hymns. This should no doubt have been built during the time of the Pallava supremacy in the Chōla country. But no trace of the old building exists at present. The Vāyalūr pillar epigraph and the Tiruppōrūr inscriptions, though fragmentary, clearly suggest that they originally belonged to some Pallava structural monuments erected near those places.

kingdoms *i.e.*, the Chēra, Chōla and the Pāndya. The new comers brought with them a mighty civilization the advantage of which they imposed on the people who were only quite willing to add it to their own or remodify that which was reared on lines which suited them best. One cannot but marvel at the institutions they started, the building works they opened and the arts they planted and furthered. Their activities gave employment for ages to thousands of people in the land and invited many more from outside. They improved the art of the land, the agriculture of the adopted country and opened a training ground for artisans and labourers. They increased the wealth of the country and brought under cultivation more of the rich arable waste lands. They opened up roads and wrought several beneficial changes.

The persecution of the Pallavas and their expulsion from Northern India had a far-reaching effect. Politically it is an event of great consequence and more so is it in other ways. It led to the spread of North Indian culture and art in the Dekhan on more definite lines than the spasmodic influence produced from time to time by the emigration of families and their settlement in the south. The prolonged wars which the Pallavas had to wage with the neighbouring powers, the clash of their arms and their rejoicing over victories gained, are liable to be forgotten and even overlooked in spite of the quiet life which the immigration of this people should have paralysed, and the stir it should have made at the commencement; but the rapid strides with which the south studded the country

with ecclesiastical buildings which remain even to the present day as permanent monuments of their rule in the Dekhan and which should have caused the original emigrants infinite hoards of money and immeasurable human labour can never be wiped out; and the gain which the people of the Dekhan acquired in the enlargement of their views on building and in the arts must remain indelible for ever. When one stands before the Pallava relic of the Seven Pagodas, he is reminded of the innumerable skilled and unskilled artisans and labourers that should have been employed at converting the bare rock into a store house of sculptures which mutely unfold the stories imbedded in the sacred books of the east.

The Pallavas had their own alphabet which is now known to us as the Pallava-Grantha. Since the Chinese pilgrim says that it resembles the alphabet employed in mid India,¹ we may not be altogether wrong if we trace it to the country of their original settlement amidst the Āndhrabrityas. But Dr. Burnell calls it the eastern Chēra characters and states that it should have first come to be employed in Tondamandalam in the 4th century A. D.

We shall note here the testimony of a few as regards the character and pursuits of the people of Kānchi in ancient times. From the Tālgunda inscription Kākusthavarman, we learn that the Kadamba king Mayūraśarman went to the city of the Pallavas

¹ Beal's *Si yu ki*, p. 229.

i.e., Kānchi with his preceptor Viraśarman to study the whole of the sacred lore,¹ but soon took to arms, showed great courage in defeating the frontier guards of the Pallavas, and establishing himself in the forest stretching to the gates of Śriparvata, he levied tribute from the great Bāṇas and other kings². From this account of Mayūraśarman, we learn that Conjeeveram was, in those early times, a seat of highly learned men and the favourite resort of students. Hiuen Tsiang who visited Conjeeveram in the middle of the 7th Century A. D. found the people courageous and deeply attached to the principles of honesty and truth and that they highly esteemed learning.³ The Śaiva saint Appar, who lived about the same time, states that the learning of the people of the city of Kānchi had no bounds.⁴ Poetess Auvaiyār writes that Tonḍaināḍu abounds in wise and honest men.⁵ Pugalēndi, the author of Naṭaṭenbā eulogises these people and says that they will not utter a single lie even if it be to get an empire.⁶

From the part played by the Pallavas, we can unhesitatingly say that they were a war-loving race and that they had enough of opportunities to show

¹ *Ep. Ind.*, Vol. VIII., p. 34, v. 10.

² *Ibid.*, p. 28.

³ *Si yu ki*, p. 229.

⁴ See Appar's hymn on Mērrali where he writes *kalviyai karaiy-ilāda Kānchimānagar*.

⁵ Auvai has *Tonḍai-nan-nāḍu śāṇrōr uḍaittu*.

⁶ *Vaiyam perinum oru poy uraikka māṭṭār Tonḍai-nan-nāṭṭār* are the words of Pugaléndi.

their valour. As their capital Conjeeveram was situated in a singularly central place and was surrounded on all sides by great and powerful dominions, the martial spirit of this people was called into play from the very beginning of their career. On one side lay the dominion of the Kadambas and on the other that of the Western Chalukyas. Even the Bāṇas who guarded the frontier part of the Pallava territory perhaps as their feudatories, could not have remained as such always without trying to assert their independence by raising the standard of revolt against their overlords when opportunities presented themselves. The territory to the south was guarded by the Chēra, Chōla and Pāṇḍya races. There were occasions when the Gangas and Rāshtrakūṭas during the time of their supremacy crossed swords with the Pallavas. Such being the position of their little domain, every effort made by the Pallavas to extend it, was at once felt by the adjacent powers and resulted in a corresponding reaction to check the aggression. Their muscles were early exercised in contending against powerful rivals. To gain an inch of ground when they increased in numbers or thought of extending their territory, they were forced to openly and successfully meet on the one hand the superior intelligence of the Kadambas while the indomitable hardihood of the Western Chalukyas required the display of a like force in them. The ultimate end of the struggle was the extension of the Pallava dominions. In the zenith of their power, their territory included Bellary and a part of the present Mysore State, the modern districts of North

Arcot, South Arcot and Chingleput with a portion of Tanjore and Trichinopoly. In the north their arms were carried as far as Orissa. Such in brief is the general account of the Pallavas who ruled with their capital at Conjeeveram till the 9th century A.D. And it will be useful to look at their dynastic list and note the achievements of some at least of them.

SECTION III:—GENEALOGY OF THE PALLAVAS.

The materials necessary for drawing up the history of the Pallavas have been chiefly obtained by the Madras Epigraphical Department and they consist of a number of copper-plate charters of the dynasty and a few stone inscriptions.¹ Side light is also thrown by the grants of the Western Chalukya kings who were, from the very beginning of their career, the family foes of the Pallavas. Though much has been written about the Pallavas we have not yet got a connected genealogy of all or most of the members of the line known so far. Since Dr. Fleet wrote his account of them in his *Dynasties*, more epigraphs have come to light and these either confirm what is known already about them or add a few fresh facts.

Before we attempt a regular genealogy of the Pallavas, the first question that awaits solution is whether or not there have been two different branches

¹ Most of these have been critically edited. The exertions of Professor Hultzsch, Dr. Fleet, Rai Bahadur Venkayya and others in collating these materials cannot be adequately acknowledged.

of them ruling over two different regions, one somewhere in the north of the Madras Presidency near the modern district of Nellore where several Pallava records have been found and the other further south with their capital at Kānchi. It may look reasonable to hold that in the ordinary course of events the Pallavas proceeded slowly by first acquiring some ground in the Telugu districts which were not far from their original settlement in the Āndhrabritya country ; establishing themselves there, they then moved southward into Kānchi ; rather than to say that as soon as the Pallavas left their northern home, two branches of them moved out, one to the east and the other to the south. But the facts may be far otherwise. Also if more records had been found, it might be possible to settle the question once for all. All that can be done now is to examine very carefully the records in our hands and make out a genealogy which it seems possible to do but which, we may say, has not been attempted by any with the result we have arrived at on page 33. The reasons for adopting this genealogy are given below. Still it is liable to alteration if fresh materials turn up and reveal facts militating against the conclusions suggested.

Mention has been made of the Pallavas of Kānchi in very early records and these point to their occupation of the place at a considerably earlier period. One of such references is that which we find in the Allahabad pillar inscription of Samudragupta of about the middle of the fourth century A.D. which states that among the kings of Southern India

overcome by him Vishṇugōpa of Kānchi was one¹. The name Vishṇugōpa occurs several times in the genealogy of the Pallavas. It is, therefore, not unlikely that the Vishṇugōpa defeated by Samudragupta was a Pallava king of Kānchi as has been supposed². From a careful consideration of the palæographical and orthographical peculiarities the Mayidavōlu Hirahadagalli plates of Śivaskandavarman—both of which had been issued from Kānchipura—have been pronounced to belong to much the same period³. The *aśvamēdha* sacrifice said to have been performed by this king and the fact of his having had a subordinate at the distant Dhānyakaṭaka show that he was a powerful sovereign of the dynasty and that his territory was wide in extent⁴. The Madras Museum plates of Chārudēvi, mother of Budhyankura and queen of Vijaya-Buddhavarman who was the son of Vijaya-Skandavarman, discovered in the north of the Presidency come next in point of time⁵. We have already alluded to the part played by the founder of the Kadamba dynasty, *i.e.*, Mayūraśarman, the great grand-father of Kākusthavarman, in the affairs of the Pallavas of Kānchi⁶. Professor Keilhorn expressed his opinion that Kākusthavarman should belong to the first half of the sixth century A. D.⁷. From what

¹ *Gupta Inscriptions*, pp. 12 and 13.

² *Bombay Gazetteer*, Vol. I, Part II, p. 319.

³ *Ep. Ind.*, Vol. VI, pp. 85-86.

⁴ *Indian Antiquary*, Vol. XXXVII, p. 282.

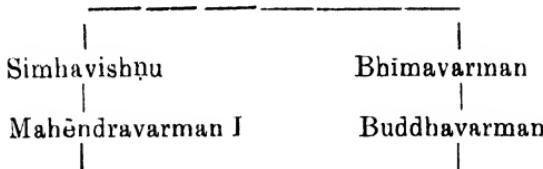
⁵ *Ep. Ind.*, Vol. VIII, pp. 143 *f.*

⁶ Above p.

⁷ *Ep. Ind.*, Vol. VIII, p. 31.

has been said here, it can be gathered that the Pallavas had established themselves at Kānchi soon after their expulsion from Northern India, that they continued to hold it ever afterwards and that in the time of Śivaskandavarman, their territory extended as far as Amarāvati on the Krishṇa. It will be shown below that the kings represented in the copper-plate charters discovered in the Nellore district¹ are all mentioned by name among the ancestors of the Pallavas of Kānchi. This fact coupled with what is stated about Śivaskandavarman's having had a subordinate at Amarāvati indicates that while the Pallavas had their capital at Kānchi they had been sending out members of their family to administer distant provinces.

The Kāśakudi² and the Udayēndiram³ plates of the time of Nandivarman Pallavamalla furnish the following pedigree from Simhavishṇu for seven generations⁴. They mention six members of the line of Simhavishṇu's younger brother :

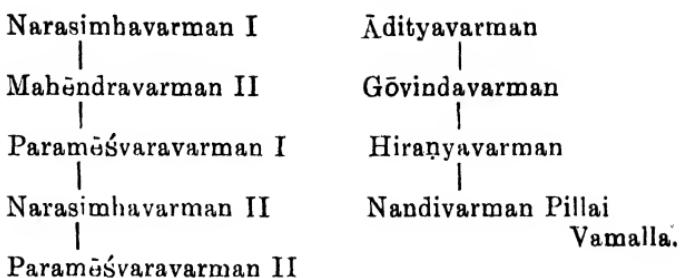


¹ The Pikira grant of Simhavarman and the Chendalūr plates of Kumārvishṇu have been edited by Prof. Hultzsch in *Ep. Ind.*, Vol. VIII, pp. 153 to 163 and 233 to 236. Dr. Fleet has edited the Uruvapalle grant in *Ind. Ant.*, Vol. V, pp. 50 ff.

² See *South-Ind. Inscrps.* Vol. II, Part III, 432 ff.

³ *Ibid.*, pp. 361 ff.

⁴ *Bombay Gazetteer*, Vol. I., Part. II, p. 323.



The relationship between Simhavishnu and Mahēndravarman I is not given in the former record but the latter states that they were father and son. Aśokavarman, Skandavarman, Kalindavarman, Kāṇagōpa, Vishnugōpa, Virakūrcha, Virasimha, Simhavarman and Vishnusimha are also mentioned but their relationship is not specified¹. Nor are we informed who the immediate predecessors of Simhavishnu were. What is not preserved in these records is happily furnished in the Vēlūrpālaiyam plates which state that Simhavishnu was the son of Simhavarman and grandson of Nandivarman². Thus the genealogy of Simhavishnu's line is carried back by two generations. Though the Udayēndiram grant has been pronounced as spurious on good grounds³, Dr. Fleet is of opinion that the relationship of the kings therein mentioned can be accepted.⁴ This grant which is said to have been issued in the first year of Nandivarman who is perhaps identical with

¹ *South Ind. Inscrs.*, Vol. II, Part III, p. 356, line 45.

² *Annual Report on Epigraphy* for 1911, Part II, paragraph 7.

³ *Ind. Ant.*, Vol. XXX, p. 215, No. 9.

⁴ *Bombay Gazetteer*, Vol. I, Part II, pp. 320-1.

Simhavishnu's grandfather, gives the following dynastic list¹ :—



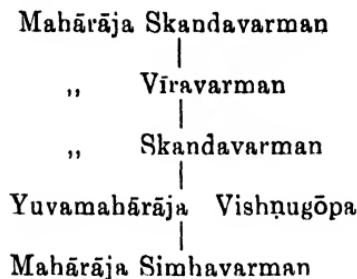
We thus get the names of three more kings who reigned one after another before Nandivarman ascended the throne. In enlarging the genealogy of Simhavishnu, we have so far made use of only those records which undoubtedly belong to the Pallava kings of Kānchi. We have the authority of Dr. Fleet for connecting the kings represented in the Udayēndiram grant with those mentioned in the Pikira, Māngalūr and Uruvupalle plates which were issued in the 5th, 8th and 11th years of Simhavarman, from Mēnmātura, Daśanapura and Palakkada². These places seems to be situated in the Nellore district.³ Even if they are there, there are enough grounds to suppose that the kings mentioned in them are members belonging to the royal family of the Pallavas of Kānchi because they figure among the remote ancestors of Pallavas in the Kāśākuḍi plates and are mentioned in the Vāyalūr stone inscription of Rājasimha⁴. As given in these charters, Simhavarman's genealogy is as follows :—

¹ No. 621 of Prof. Kielhorn's *List of Southern Inscriptions* in Vol. VII. It was issued from Kānchipura.

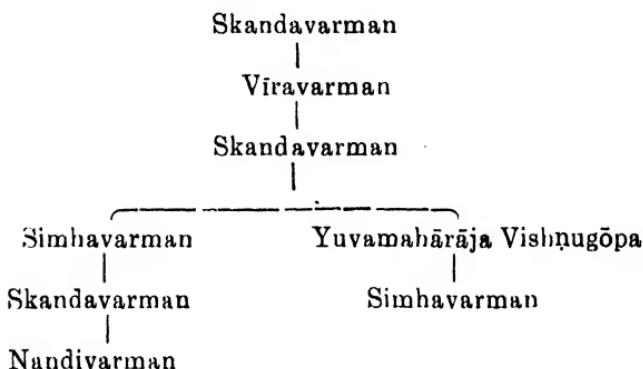
² *Ep. Ind.*, Vol. VIII. p. 161.

³ *Annual Report on Epigraphy* for 1905, p. 47.

⁴ *Annual Report of the Director-General of Archaeology* for 1908-9, p. 121.



This when connected with the Udayēndiram grant furnishes the following pedigree :—



The Chendalūr plates furnish four generations¹ of Pallava kings. Since the grant was issued from Kānchipura, there is no doubt as to the connection of the kings represented here with the line which has been traced so far. The list of kings given in them is as under :—



¹ *Ep. Ind.*, Vol. VIII, pp. 233-4,

In giving an account of the kings that preceded Nandivarman, grandfather of Simhavishnu, the Vēlūrpālaiyam plates suggest the following dynastic list⁹⁴ :—

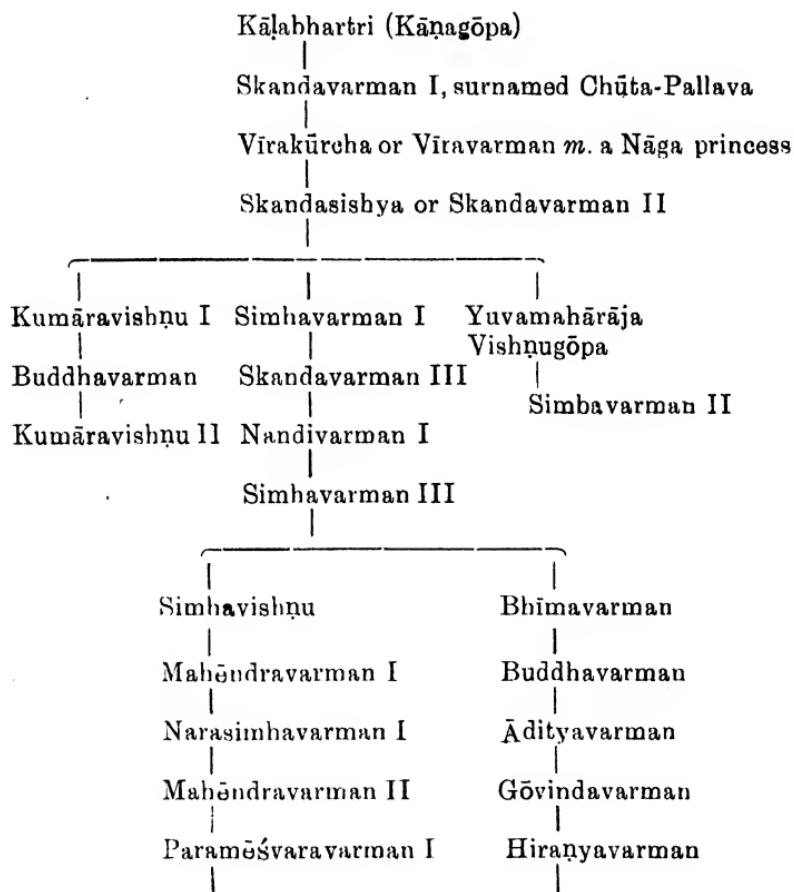


Since the first three kings of the Chendalūr grant are represented here, it will be correct to add to the list Kumāravishnu II as the son and successor of the last member. To assign this group of seven kings their proper place in the Pallava pedigree presents but little difficulty. From a study of the Chendalūr and other allied records it has been concluded that the Chendalūr grant is later in point of time than the Uruvapalle and Māngalūr charters issued in the reign of Simhavarman, son of the Yuvamahārāja Vishṇugōpa². This makes it plain that Kumāravishnu I of the Chendalūr grant must be one of the sons of

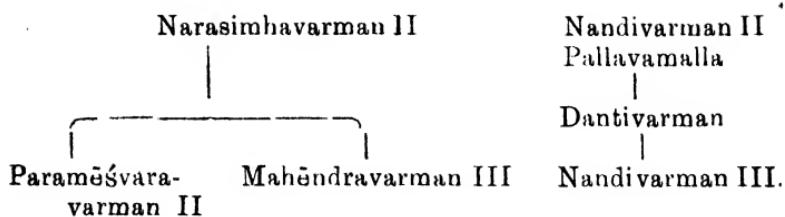
¹ *Annual Report on Epigraphy* for 1911, p. 61.

² *Ep. Ind.*, Vol. VIII, p. 234. Prof. Hultzsch concludes that the four Pallava kings of the Chendalūr plates should have ruled in the interval between Simhavarman and Simhavishnu.

Skandaharman II. If this should prove correct, Viravarman¹ of the Nellore district plates must be identical with Virakūrcha of the Vēlūrpālaiyam plates and Skandavarmian I must have had the surname Chūta-Pallava. Now the whole pedigree of the Pallavas of Kānchi might be arranged as follows :—



¹ That there had been more kings than one bearing the name Vira among the Pallavas, is evident from the Kāśakuḍi plate which mentions Virakūrcha and Virasimha among the ancestors of Simhavishṇu.



SECTION IV :—AN ACCOUNT OF THE KINGS.

Having made out the genealogy of the Pallava kings, it now remains to add a few facts known about some of these sovereigns. First of all it must be remembered that Vishṇugōpa defeated by Samudragupta, Śivaskandavarman of the Hīrahadagalli and Mayidavōlu plates, Vijaya-Skandavarman and Vijaya-Buddhavarman mentioned in the Madras Museum plates are not to be identified with any of the kings in this genealogy as they appear to have lived much earlier. Their connection with the members of this pedigree still remains to be determined. Another factor to notice is that between Skandavarman II and Simhavishṇu, there had been *nine* kings for *four* generations and the throne of Kānchi seems to have been occupied by members belonging to three branches. By the very nature of the case, we are inclined to think that there must have been internal dissensions during this period and we expect that future researches will clear the ground and furnish information as to which of these *nine* members actually held the reins of government, before Simhavishṇu ascended the throne. The title *Yuvamahārāja* given to Vishṇugōpa even in later records suggests that he never reigned at all. He must have either resigned in favour of other claimants or

was excluded from the throne. It is even likely that he did not survive his two brothers, Kumāravishṇu I and Simhavarman I both of whom appear to have reigned as also their sons and grandsons. Elsewhere we have assigned to the beginning of the sixth century A. D. the Chōla king Karikāla whose Pallava contemporary had the surname Trinayana-Pallava¹. This Pallava sovereign appears to have lived prior to Kumāravishṇu I, and he is reported to have been defeated both by the Western Chalukya Vijayāditya and the Chōla Karikāla. The defeat inflicted on Trinayana-Pallava by Karikāla gave the latter the possession of Kānchi which he is said to have beautified with gold.² The Śaiva saint Jnānasambanda refers to Karikāla in one of his hymns on Kānchi.³ An important fact revealed in the Vēlūrpālaiyam plates is the capture of Kānchi attributed to Kumāravishṇu I. This shows beyond doubt that the very capital of the Pallavas was lost by one of Kumāravishṇu's ancestors, probably by his immediate predecessor on the throne and it confirms the account given about Karikāla with regard to his occupation of Kānchi. Kumāravishṇu I must have driven back the Chōlas and got possession of his capital; else there is

¹ See *Indian Antiquary*, Vol. XLI, pp. 144-9, where all the facts known about Karikāla are put together.

² This is mentioned in verse 42 of the Tiruvālangādu plates discovered by the author and noticed in the *Annual Report on Epigraphy* for 1906, Part II, p. 67.

³ *Kalalin velvār Karikālanai naññuvār elil-kol Kachchianagar*, etc., occurs in verse 7 of Jnānasambanda's hymn on Tirukkachchiyēkambam.

not much significance in the boast of a Pallava king capturing his own capital.

Simhavishnu.

From the time of Simhavishnu we have to trace gradually the extension of the Pallava dominion further south and the conflict of the Pallavas not only with their family foes, the Western Chalukyas, but with the Chēra, Chōla, Pāṇḍya and others as well. The Kāśākuḍi plates record that Simhavishnu, called also Avanisimha, vanquished the Malaya, Kalabhara, Maṭava, Chōla, Pāṇḍya, the Simhaṭa proud of the strength of their arms and the Kēraḷa¹. It is doubtful if all the conquests here mentioned are established facts. If it be the case, Simhavishnu must have been a powerful emperor having for his feudatories almost all the kings of the south and some of the north. So long as the names of kings whom he defeated and the places where he gained victories over them are not mentioned, we have to take them with some amount of caution. And before we can regard them as facts, it is necessary to look for corroborative evidence from other sources. That he was a powerful sovereign, there is no doubt. The Vēlūrpālaiyam plates say that he conquered the Chōla territory which was sanctified by the waters of the Kāvēri and resplendent with groves of areca-trees and paddy flats.² This conquest of his must be a fact, because we have an inscription of his son Mahēndravarman I in the Trichinopoly cave³. As the latter is not re-

¹ *South-Ind. Incrs.*, Vol. II, Part III, p. 356, verse 20.

² *Annual Report on Epigraphy* for 1911, p. 61.

³ This record states that Guṇabhara alias Śatrumalla constructed the temple of Śiva on the top of the mountain and

ported to have contended against the Chōlas, we have to presume that Trichinopoly came into his possession as part of his ancestral dominion, it having been conquered by his father. In this connection it may be further noted that Kanjanūr in the Kumbhakonam taluka was called Simhavishṇu-Chaturvēdimangalam in ancient times and it was evidently so named after king Simhavishṇu¹. As regards the creed professed by this king, the Udayēndiram plates state that he was a devout worshipper of Vishnu².

Mahēndravarīṇī I.

Mahēndravarman I had many surnames such as Lalitānkura, Śatruñalla and Guṇabhara³. He appears to have been a pious and powerful monarch. In his reign were excavated most of the rock-cut caves of the Dekhan⁴. One of his *birudas*, *Chētthakāri*, shows that he indulged much in building temples⁵. The monuments that came into existence during his time are found in the Chingleput, North Arcot, South Arcot and Trichinopoly districts⁶.

placed in it a *linga* and a statue of himself (*South-Ind. Inscr.*, Vol. I. p. 29). Mr. Venkayya has shown that *Gunaabhara* and *Satrumalla* are the surnames of *Mahēndravarman I.* The village of *Mahēndraimangalam* in the Trichinopoly district should have been so called after this Pallava sovereign.

¹ No. 265 of the *Madras Epigraphical Collection* for 1907.

² *South Ind. Inscrs.*, Vol. II, Part III, p. 370.

³ For these surnames, see his records at Trichinopoly, Mahēndravādi and Pallaveram.

⁴ *Annual Report on Epigraphy* for 1905, p. 47.

for 1909, p. 75.

⁶ See note 3, p. 17*f.*

The principal event of his day was the defeat inflicted by him on his enemy the Western Chalukya king Pulakēśin II at Pullalūr¹. As Pullalūr is situated in the Conjeeveram taluka, it looks as if the Chalukyan army had made an inroad into the Pallava dominion before it was repulsed by Mahēndravarman I². Since Pulakēśin II figures as the opponent of Narasiṁhaverman I, it may be said that the last years of Mahēndravarman I fell in the early part of the reign of Pulakēśin II. Mahēndravarman I was at first hostile to the Śaiva saint Tirunāvukkaraśu whom he persecuted, but afterwards turned back from hostility and embraced the faith of the victim³.

Narasimhavarman I.

To Narasimhavarman I is ascribed the destruction of Vātāpi⁴ (*i. e.*, the modern town of Badami in the Bijapur district) founded by the Western Chalukya Pulakēśi I. That this event is an accomplished fact is proved by the existence of a

¹ *South Ind. Inscrs.*, Vol. II, Part III, p. 343. Verse 21.

* ² This view was expressed by Dr. Hultzsch in editing the Kāśakuḍi plates.

³ Though the details of the persecution recorded in the *Periyapurāṇam* may not be strictly correct, there is not much doubt that the saint was at first exposed to all the difficulties arising from royal disfavour. Curiously enough we find mention even in the *Dēvāram* the different kinds of torture to which Appar was subjected. The king, when he became a convert to Śaivism, is said to have demolished a Jain temple at Tiruppādirippuliyūr and built with its stones a Śiva temple at Tiruvadi.

⁴ This fact about him is referred to in several inscriptions which introduce the king in the terms *Vātāpi-konḍa-Narasingapōttaraiyar*.

mutilated inscription of his found at Badami and by the mention of the event in the Tamil work *Periyapurāṇam* which states that the Śaiva saint Śiruttōṇḍa served the Pallava king as general in his expedition against Vātāpi. The second great achievement in his reign is the defeat of Pulakēśivallabha (*i. e.* Pulakēśin II) in the fields of Pariyala, Maṇimangala and Śūramāra.¹ As to the actual occurrence of Narasimha's encounter with Pulakēśin II and the part played by the Singhalese prince Mānavamma, we have corroborative evidence in the Singhalese chronicle *Mahāwansa*².

Here it is said that king Mānavamma of Ceylon having been exiled, while very young, went over to India with his wife Śanka and took up service under Narasiha. He was greatly favoured by that king. At the time of his stay, a certain Vallabha invaded Narasiha's territory. Mānavamma took this opportunity to show his high talent in war and the great attachment he had for his benefactor. With the joint efforts of the two, Vallabha was completely defeated in battle. After this, the *Mahāwansa* goes on to narrate how Narasiha, pleased at the victories gained over his enemy, placed at the disposal of Mānavamma a large army to get back his throne by invading Ceylon ; how he was forced to flee a second time to India ; and how, with the help of his former benefactor, he invaded again the island but this time

¹ See the Udayēndiram plates of Nandivarman (*South Ind. Inscr.*, Vol. II, pp. 370-1.)

² See Chapter 47 of Wijesinha's translation of the *Mahāwansa* from which this account is taken.

with success. From the way in which the second invasion is described in the Singhalese chronicle, it can be inferred that Narasiha himself accompanied the exiled king with a large army. Inscriptions also record an invasion of Ceylon by Narasimhavarman I.¹

Copper-plate charters of the Pallavas mention the Pāṇḍyas among the powers with whom Narasimhavarman I contended and it is, therefore, meet that we say a word about the relationship that existed between him and his Pāṇḍya contemporary. We have seen that the long continued hostility between the Pallavas and the Chalukyas was pushed to a decisive end in this reign. Conquest of Vātāpi settled for once the fate of the Chalukyas. Either elated by this triumph or as a preliminary undertaking to that great event, the Pallava king appears to have crossed swords with the Pāṇḍya sovereign of his day by carrying on the war to the latter's dominion. The army that marched against the Pāṇḍyas came from the city of Vilvēli which is perhaps identical with Villivalam in the Chingleput district. If we can rely on the statement of a Pāṇḍya grant issued long after the event had happened, the encounter took place at Nelvēli which is probably the same as Tirunelvēli, *i.e.*, the modern Tinnevelly. Here, success seems to have been denied to the victor of Vātāpi. This Pāṇḍya contemporary of Narasimhavarman is the same person who is celebrated in the Tamil work *Periyapurāṇam* as the 'Great Maran who

¹ Verse 22 of the Kāśākudi plates states that Narasimhavarman I conquered Ceylon.

fought the battle at Nelvēli and won lasting fame in it.' The Vēlvikudi grant also calls him Māravarman. And both attribute success to him. He was an avowed Jaina in the earlier part of his reign and his conversion to the Śaiva faith which was an important event of the time, was effected by Jnānasambandha who was sent for by the Pāṇḍya queen Mangaiyarkaraśi and the Pāṇḍya minister Kulachirai-Nāyanār both of whom were staunch Śaivites and figure among the sixty-three Śaiva devotees. This king is variously called Kūn-Pāṇḍya and Nedumāran. He had a malignant fever which is said to have been miraculously cured by the application of the sacred ash accompanied by the singing of a hymn on its efficacy.

Now as regards the length of Narasimbhavarman's reign we get some help from the *Mahawansa*. It says that Mānavamma went over to the territory of Narasiha, while young ; that he had four sons and four daughters when he was under the service of that king ; that Narasiha seeing his friend grow old, placed at his disposal a large army, determined to make him king of the island ; and that four sovereigns had ruled over Ceylon for a period of forty-five years, before Mānavamma obtained possession of it. These statements show that Mānavamma's stay in Conjeeveram was pretty long and that Narasimbhavarman's reign extended over a period of nearly fifty years.

Mahēndravarman II.

Of Mahēndravarman II, son of the previous sovereign, history has not much to say, except attributing to him certain meritorious acts for the benefit

of temples and Brahmans¹. The complete omission of his name in the Vēlūrpālaiyam plates² perhaps shows that he did not reign at all, and even if he did, his reign was short and uneventful.

Paramēśvaravarman I.

To Paramēśvaravarman I, son of Mahēndravarman II, Conjeevaram inscriptions give the surnames Ugradaṇḍa³, Lōkāditya, and Īśvarapōtavarman. It is said of him that he defeated the Western Chalukya king Vikramāditya I (A.D. 655 to 680) at Peruvalanallūr and forced him to flee with only a rag⁴. He is also reported to have destroyed the army and town of Rañaraśika.

Narasimhavarman II.

Narasimhavarman II had the surnames Atyantakāma, Atiranachandā, Kālakāla, Rañajaya, Śribhara and Rājasimha⁵. Like Mahēndravarman I, he was also a great builder. If we owe the rock-out caves of Southern India to the former, we have reasons to believe that a large number of structural monuments came to be erected during the time of the latter, in addition to a few rock-cut caves. The monuments of his time are to be found at Mahābalipuraṁ, Tiruppōrūr, Vāyalūr, Conjeevaram and other places. The temple of Rājasimha-Pallavēśvara, now called Kailāsanātha at Kānchi was constructed by him. Inscriptions

¹ *South Ind. Inscrs.*, Vol. II, Part III, p. 342ff.

² *Annual Report on Epigraphy* for 1911, p. 61.

³ *South Ind. Inscrs.*, Vol. I, pp. 9 and 23.

⁴ *Ibid.*, p. 144f.

⁵ These names are disclosed by his records at Conjeevaram and the Seven Pagodas.

found in this temple state that his queen Rangapatāka built a lovely dwelling for Śiva and that the matchless temple of Mahēndrēśvara was erected near the temple of Rājasimhēśvara by Mahēndra (varman) who sprang from Īrjita, *i.e.*, Rājasimha *alias* Narasimhavarman II.¹ The piety of the king is justly celebrated in copper-plate charters which state that he bestowed wealth on Brahmans and temples² and was a devout worshipper of Mahēśvara.³ Paramēśvaravarman II who succeeded Narasimhavarman II on the throne at Kānchi, was not destined to rule long.

Paramēśvaravarman II and Nandivaraman
Pallavamalla.

Here we shall have to pause a while to consider the circumstances which within nearly half a century brought a change in the administration of Conjeeveram. On good authority we are informed that Paramēśvaravarman II who was the 7th in descent from Simhavishṇu reigned for some time before he was overthrown by Nandivarman Pallavamalla who belonged to a collateral branch and had not the least claim for the Pallava throne which had remained in the line of Simhavishṇu for fully six generations. We know that this Nandivarman was a lineal descendant of Bhimavarman,⁴ the younger

¹ *South Ind. Inscrs.*, Vol. I, p. 23.

² See verse 25 of the Kāśakuḍi plates in *South Ind. Inscrs.*, Vol. II, Part III.

³ *Ibid.*, p. 370ff.

⁴ The Udayēndiram grant makes Nandivarman Pallavamalla the son of Pramēśvaravarman II while the Kāśakuḍi

brother of Simhavishnu by several generations and as the Pallava throne at Kānchi had been held all along by Simhavishnu's line until Paramēśvara II was ousted by Nandivarman Pallavamalla, we have not the slightest hesitation in saying that the latter had not even a pretext of a claim for the Pallava dominion. The fact the Paramēśvaravarman II was in charge of the government when he was removed from it, might suggest one of two things, either that his rule was oppressive or that he was considered too weak a monarch, when a powerful hand was required to be at the helm of government. We could infer that his rule was not thought to be a cruel one because records say that he followed the precepts of Manu.¹ And in favour of the latter supposition the plates report that Nandivarman was chosen by the people.² Not only this, the military officer of this time stood by him in all his difficulties and supported his cause.³ It would be a gross misreading of history to believe that both the people and the military were influenced to take up the cause of one belonging to a collateral branch without any pretensions to the throne and choose him as their ruler thereby deposing a virtuous king,

plates state that he was descended from Bhimavarman; but it must be noted that the relationship of the members mentioned therein is not given.

¹ This fact is mentioned in the Vēlūrpālaiyam plates of Nandivarman III (*Annual Report on Epigraphy* for 1911, p. 61, paragraph 7).

² Verse 27 of Kāśakudi plates.

³ *South Ind. Inscrs.*, Vol. II, Part III, p. 372.

merely because the former was a powerful man, were they not convinced also that the times required the services of such a one. The Pallava general Udayachandra seeing that Nandivarman was closely besieged at Nandipura by a number of Dramila princes promptly came to his rescue, defeated his enemies and killed the Pallava prince Chitramāya. He is said to have bestowed the kingdom several times on Nandivarman¹. A consideration of the circumstances which favoured Nandivarman Pallavamalla in securing the throne at Kānchi would rather incline one to believe that he was quite young and full of potentialities at the time he usurped the kingdom and as such we can easily imagine that his reign could have been a long one as has been supposed by Dr. Fleet who assigns him to the period A.D. 715—765. It is worthy of note that the Panchapandavamalai record dated in the 50th year of his reign has been assigned to Nandivarman Pallavamalla². It is true that in his reign there were several wars, but this can not account for the shortness of his reign. On the other hand, when we look at his achievements we can safely credit him with a long rule. The Pallava dominion reached the utmost limit of its expansion during his time in spite of the defeats inflicted on Nandivarman by the Western Chalukyas and others as we shall see presently. (1) Vikramāditya II (A.D. 733—746) having resolved to uproot completely his natural enemy the Pallavas, reached with great speed the Tundāka-vishaya

¹ *Ibid.*

² *Ep. Ind.*, Vol. VI, p. 137*f.*

attacked and put to flight the Pallava Nandippōttavarman who had come to withstand him, took possession of his banner and musical instruments and entered, without destroying it, the city of Kānchi where he acquired great merit by granting heaps of gold to the Rājasimhēśvara and other temples which Narasimhapōtavarman II had caused to be built.¹

(2) Kirtivarman II (A.D. 746-757), while he was yet a *Yuvarāja*, was entrusted with the command of an expedition against the Pallava lord of Kānchi in which the Pallava king came out to meet him but proved unable to fight in the open country : Kirtivarman II, thereupon drove him back into his fortress, broke his power and seized multitudes of elephants and rubies and gold which he presented to his father². Kirtivarman's victory over the lord of Kānchi is also mentioned in Rāshṭrakūṭa records. Inscriptions in the Rājasimhēśvara temple at Conjeeveram mention Vikramāditya II as well as his son Kirtivarman and thus establish their conquests. What was it that made Kānchi to become an easy prey to the dying Western Chalukya power at this time ? May it be that the unsettled state of the country consequent on the civil war that was raging in the capital soon after the usurpation of the Pallava kingdom by Nandivarman Pallavamalla afforded a nice opportunity for the enemy to make a

¹ These are recorded in the Vakkalēri grant of the Western Chalukya Vikramāditya II whose inscription in the Rājasimhēśvara temple proves the certainty of his conquest of Kānchi (*South-Ind. Inscrs.*, Vol. I, pp. 146-7).

² *Ep. Ind.*, Vol. IX, pp. 201 and 204.

raid on it and perform a feat which the greatest king of the Western Chalukya line could not dream of accomplishing with all his great resources ; or that the initial resources of Nandivarman Pallavamalla having been exhausted in overcoming the difficulties caused by the dethroned monarch, the way was made easy for even a weak enemy to march almost unopposed to the very capital of the Pallavas, capture it and plunder and carry away its riches ? Both the causes ought to have been at work to bring about this result. The fact that the Western Chalukyas were not permitted to hold Kānchi for any length of time suggests that Nandivarman Pallavamalla was not slow to summon up his energy to regain his hold on the city. He rose even more powerful after the event of the capture of Kānchi by the Western Chalukyas and made himself stronger than before. His general Udayachandra defeated the army of the dethroned Pallava king and his adherents in the battles at Nimbavana, Chūtavana, Sankaragrāma, Nellore, Nelvēli, Śūrāvalundūr and other places¹. The enemies overcome in these places are not mentioned, but some of them can be determined. At Nelvēli, Udayachandra slew in battle the Śabbara king Udayana and seized his banner. He pursued and defeated the Nishāda chief Prithviviyāghra and drove him from the territory of Vishṇurāja, i.e., the Eastern Chalukya king Vishṇuvardhana III (A.D. 709—746). He defeated the army of the Pāṇḍyas at Maṇṇaikudi

¹ For this and what follows see p. 372 of *South Ind. Inscr.*, Vol. II, Part III.

after breaching the fortress of Kālidurga. The Vēlvikudi plates report that the Pāṇḍya king Arikēsari Parānkuśa Māravarman defeated the Pallavas at Neđuvayal, Kurumadai, Mannikuruchchi, Tirumangai, Pūvalūr, Kođumbālūr and Kulumbūr¹. The Sinnamanūr grant adds Sankaramangai to the list². We are expressly told that this Arikēsari was the contemporary of Pallavamalla³.

There is thus no doubt that the struggle between the Pallavas and the Pāṇḍyas was fierce and long protracted. The Rāshṭrakūṭa kings who were contemporaries of Pallavamalla also claim victories over the Pallavas⁴. When we take into account merely the number of battles fought by Nandivarman Pallavamalla and his general, we are forced to admit that his reign must have extended over a long period and that he must have been quite a youth when he usurped the Pallava dominion. In the face of so many facts, it cannot be believed that he came out as a meteor, accomplished in the twinkling of an eye feats which would have taken years for ordinary mortals to perform and vanished all of a sudden. Again take into consideration the approximate date to which his son Dantivarman is assigned. He appears to belong to about A.D. 804 and is mentioned as having been overcome by the Rāshṭrakūṭa king Gōvinda III. This again would give his father,

¹ *Annual Report on Epigraphy* for 1907, p. 63.

² " " " " p. 64.

³ See No. 6 in the genealogy given on page 66 of the *Annual Report on Epigraphy* for 1908.

⁴ *Ep. Ind.*, Vol. VI, p. 247.

who was a contemporary of the Eastern Chalukya Vishnuvardhana III (A. D. 709—740) a long period of rule. It is held by some that none of the stone inscriptions so far discovered should be attributed to Nandivarman Pallavamalla. Though this novel idea has been put forth, no argument has yet been advanced to prove it. So far it rests completely on the assertions of those who hold the view and mere assertions, it is needless to say cannot form arguments. While we find stone records of the time of Mahēndravarman I, Narasimhavarman I, Paramēśvaravarman, Narasimhavarman II and even of Mahēndravarman III all of whom preceded Nandivarman Pallavamalla, we are at a loss to know why we should not reasonably expect records of Pallavamalla as well. Several places which admittedly were under the sway of this king have been surveyed and copies of stone epigraphs belonging to the reign of Nandivarman have been secured. It would be really strange if none of these belong to the time of Pallavamalla. Again when we have copper-plate charters of his time, it is not at all unreasonable to expect stone records of his reign among the collection of Nandivarman epigraphs. We have adduced enough grounds to show that Pallavamalla's reign must have been long and highly eventful. While even the various incidents connected with his adventurous life are depicted in the sculptures of the Vaikunṭhaperumāl temple at Conjeeveram, with labels explaining them engraved below each¹ —a

¹ *Annual Report on Epigraphy* for 1906, Part II, paragraph 2.

rare thing in South Indian history and architecture —it would look singularly strange to say that no stone inscription of Pallavamalla has come down to us. But what may be safely hazarded in connection with the epigraphs of Nandivarman is, that though there may be several among them that probably belong to the time of Pallavamalla, seeing that he had a long and eventful career, they have to be selected by a careful examination of their internal evidence, palaeography and other like considerations.

SECTION V:— LATER PALLAVAS & CHOLAS.

The future history of the Pallava kings of Kānchi is beset with difficulties and it may be useful to collect here what we know about them. A certain Dantivarman whose inscription has been found in the Triplicane temple, has been assigned by Mr. Venkayya to the period immediately following the reign of Nandivarman Pallavamalla.¹ He took him to be the successor of Pallavamalla and said that he should have had the surname Vayiramēgan. The first part of his surmise has been confirmed by the recently discovered Vēlūrpālaiyam plates which state that Nandivarman Pallavamalla had a son named Dantivarman, by his queen Rēva, who succeeded him².

There is not much doubt as regards the second surmise,³ because it rests on the mention of the

¹ *Ep. Ind.*, Vol. VIII, p. 294.

² *Annual Report on Epigraphy* for 1911, Part II, paragraph 8.

³ It is worthy of note that the Rāshṭrakūṭa king Dantidurga was also known by the surname Vayiramēgan (*Ep. Ind.*, Vol. III, p. 169.)

name in the hymns of the Vaishnava saint Tiruman-gai-Ālvār who was for some time a contemporary of Pallavamalla. Dantivarman was called Pallavakula-tilaka or shortly Pallavatilaka, the ornament of the Pallava race ¹. The successors of Dantivarman called themselves *Pallavatilaka-kulodbhavas* to indicate their descent from this Dantivarman. At Tiruvellā-rai in the Trichinopoly district there are two stone records, one of Pallavatilaka-Nandivarman and the other of Pallavatilaka-Dantivarman ². That these two are not far removed in point of time is shown by the fact that a chief named Vāśaiyanal-lūlān and his younger brother Kainban-Araiyan figure in them ³. We may have to suppose that these two kings are the descendants of Dantivarman and that they stand, most probably, in the relation of father and son. Two other inscriptions mention Mārambāvai, the queen of Pallavatilaka-Nandivarman.

When these successors of Nandivarman Pallavamalla were holding the reins of government, there were also other princes who appear to have governed parts of the ancient Pallava dominion and claimed Pallava ancestry. Professor Hultzsch has termed them Ganga-Pallavas. The Bāhūr plates give three generations of these, *viz.*, Danti, Naudi and Nripatunga. Other members, probably of this family, are Narasimha, Iṣvara, Kampa and Aparājita.

The names Danti and Nandi occurring both among the Pallavas and Ganga-Pallavas, and

¹ *Ed. Ind.*, Vol. VIII, p. 295 text-line 1.

² *Ep. Ind.*, Vol. XI, p. 156.

³ *Ep. Ind.*, Vol. XI, p. 165.

the fact that the inscriptions of both the families are found in the ancient Pallava dominion are apt to lead to the belief that the Ganga-Pallavas are not different from the regular Pallavas and that they have no separate existence. That Pallavatilaka-Nandi is different from the Ganga-Pallava Nandi is evident from the fact that the queen of the former was Māraimbāvai¹ who, we need hardly say, is different from the Rāshtrakūṭa princess Śanka,² the queen of the Gaṅga-Pallava Nandi. Again, if Mārambāvai were the mother of Nripatunga, she would not have been introduced in her son's records in the way she figures. It is clear, therefore, that we are precluded from taking all Nandis, occurring in inscriptions, to be identical. To say that there were three different Nandis, it will be enough to mention that the queen of one of them was Rēva, of the second Māraimbāvai and the third Śanka. Though the supposition, that all Nandis and Dantis are identical, is a good expedient to explain away easily the fact of the existence of their records found almost over the same area, yet the fact that there have been three different Nandis is, as shown above, beyond question.

The period of Ganga-Pallava rule seems to have extended roughly over a century and a half, the last years falling somewhere about the end of the 9th century A D., in the reign of the Chōla king Āditya I.

¹ She figures in two records of the Ganga-Pallava king Nripatunga at Tiruchchannampundi.

² *Ep. Ind.*, Vol. IV, pp. 180-1. Śanka was the daughter of the Rāshtrakūṭa king Amōghavarsha i.e. Nripatunga and her son was evidently called after her father.

the son and successor of Vijayālaya, the founder of the revived Chōla line at Tanjore. The large Leyden grant reports that by Āditya ‘the sounding discusses of hostile kings were cast down,’ hinting thereby that he was a great conqueror¹. The earliest inscription of the Chōlas found in Tonḍaimanḍalam, *i.e.* the ancient Pallava country, of which Kānchi was the capital, is of a Rājakēsarivarman. The late Rai Bahadur Venkayya with his usual sagacity attributed a record of this Rājakēsarivarman to Āditya I². Information as to how Āditya I came to have possession of the Pallava territory was not forthcoming till recently. The Tiruvālangādu grant once for all settled the question, as it stated that Āditya defeated the Pallava Aparājita and took possession of his dominion³. We have inscriptions of this sovereign in the Chingleput district and they range in date between his 3rd and 18th years⁴. The defeat inflicted by Āditya must have occurred after Aparājita had reigned for eighteen years. Conjeeveram

¹ *Archæological Survey of Southern India*, Vol. IV. pp. 234 ff.

² *Madras Christian College Magazine* for October 1890. This inscription registers the renewal of a grant made by the Pallava king Skandaśishya and confirmed by Narasimhavarman I, the conqueror of Vātāpi.

³ These plates were discovered by the author in 1906. Verse 49 of these plates states that Āditya having conquered in battle the Pallava with his brilliant army though he was Aparājita (*i.e.* the unconquerable), took possession of his queen, *i.e.* the earth and accomplished his object in this direction too.

⁴ No. 351 of the *Madras Epigraphical Collection* for 1908 and No. 435 of the same for 1905.

which thus passed into the hands of the Chōlas, was not retained by them for a long time. Āditya's son and successor Parāntaka I, who was also a powerful sovereign, held it in his day. He reigned from A. D. 907 to 953 for nearly 46 years ¹. Towards the close of his reign an event occurred which resulted in the Chōlas losing possession of Conjeeveram. About A. D. 945, Parāntaka I was engaged in crushing the power of the Pāndyas and their ally the king of Ceylon who were giving him trouble again and again ². While he was thus fighting with these southern powers, he appears to have left Tonḍaimandalam in charge of his eldest son Rājāditya whose principal place of residence was Tirunāmanallūr in the South Arcot district, called also Rājādityapuram. The inscriptions of that place and those found at Grāmam reveal the fact that Rājāditya had a large army under his command which mainly consisted of soldiers enlisted from Malabar. At this time the Rāshṭrakūṭas of Malkhed under the leadership of their king Krishṇa III and his Ganga ally Būtuga invaded Tonḍaimandalam and obtained possession of it ³. Rājāditya made an attempt to drive out the invader and the armies of the two met on the plains of Takkōlam, a village in the Chingleput district, about A.D. 947 ⁴.

¹ *Archæological Survey Report for 1908-09*, p. 122 and footnote 1.

² Conquest of Ceylon by Parāntaka is found for the first time in the records of his 37th year (=A.D. 944-45).

³ *Ep. Ind.*, Vol. VI., p. 53f.

⁴ *Ep. Ind.*, Vol. VII. p. 195. The year two in the Sōlapuram record has been taken by Mr. Venkayya to refer to the second year after the conquest of Krishṇa III of Tonḍaimandalam

In the encounter which followed, Rājāditya while seated on the back of his elephant was killed by Būtuga and he is on that account called in inscriptions ‘Ānaimērrunjinadēva’ i.e. the king who died on an elephant’s back¹. The Rāshṭrakūṭa victor Krishṇa III styling himself ‘Kachchiyum Tanjaiyum-kondā Kannaradēva’ i.e. Kannaradēva who took Conjeeveram and Tanjore, ruled the country for twenty-five years². The above account shows that Conjeeveram was under the sway of the Rāshṭrakūṭas from A.D. 945 to 970. The successors of Parāntaka I, having had enough to do in putting down the Pāṇḍyas who were in a state of chronic revolt against the Chōla yoke,³ were not able to retake the city, until the time of Uttama-Chōla. The existence of two inscriptions of this king in the Īkāmbaranātha temple at Conjeeveram⁴ is conclusive evidence that the city was under his sway, but how and when he got it are points on which no information is forthcoming at present. From a stone record of his found at Tiru-

¹ An unspecified Chōla record of Parakēsarivarman found at Tiruveṭṭarai refers to Ānaimērrunjinadēvar.

² The earliest of Krishṇa III’s inscriptions in the Tamil country is dated in his 5th year and the latest in his 30th year.

³ Parāntaka II and his son Āditya II fought with Vira-Pāṇḍya. The former styles himself ‘Pāṇḍiyanai-churam-irakkina’, (who drove the Pāṇḍya into the forest,) and the latter claims to have taken the head of Vira-Pāṇḍya. The title Madhurāntaka, assumed by Uttama-Chōla shows that he had a fight with the Pāṇḍyas.

⁴ Nos. 2 and 3 of the *Madras Epigraphical Collection* for 1906.

vidaimarudūr¹, we learn that his accession took place in A. D. 970, the very year when Krishṇa III ceased to rule or died. His latest regnal year carries us to the date of accession of his successor, the great Rājarāja I (A. D. 985-1013). This king had a vast scheme of conquests which he successfully worked out and which extended the Chōla dominion to a limit unknown in the previous annals of any of the kings of the South. The complete conquest of the Raṭṭas, *i.e.* the Rāshṭrakūṭas and the Gangas was left to him. Rājēndra-Chōla I (A. D. 1011-1045), son and successor of Rājarāja I, followed up his father's conquests. During his reign the Chōla arms were carried as far north as the Ganges and their territory included Kalingamandalam, *i.e.* the Circars, Ceylon, Burma and a few islands in the Bay of Bengal. It may be said that during the reigns of these two kings and of their successors Rājakēsari-Rājādhirāja I, Parakēsari Rājēndradēva and Virarājēndra, whose inscriptions are found in large numbers in the vicinity of Conjeeveram, no attempt was made to wrest this city from the Chōlas. The people quietly submitted themselves to the Chōla authority. Rājēndra-Chōla is said to have transferred his capital from Tanjore to Gangai-kondachōlapuram. The Vikramāngacharita of Bilhaṇa informs us that, on the death of king Virarājēndra, there was anarchy in the Chōla dominion and that Vikramāditya VI on hearing it, went to Conjeeveram, put down the rebellion and installed

¹ Annual Report on Epigraphy for 1908, Part II, Paragraph 53.

his brother-in-law on the Chōla throne and returned to his dominion on the Tungabhadra¹. Shortly after, the prince was murdered by his own subjects and the way was made easy for the Eastern Chalukya king Rājēndra-Chōla II (who was a grandson of the Chōla king of that name by his daughter) to obtain the Chōla dominion. He appears to have made Conjeeveram his capital. After his accession to the Chōla throne, he changed his name to Kulōttunga I². He had a Pallava feudatory in the person of Karuṇākara Tonḍaimān who distinguished himself in the war against Kalinga³. We have innumerable inscriptions in and round Conjeeveram dated in the reigns of Kulōttunga I (A.D. 1073-1122), Vikrama-Chōla (A. D. 1118 to 1135), Rājarāja II (A. D. 1146-1162) and Rājādhirāja II. The last of these is assigned to the third quarter of the 12th century A. D. Thus the town seems to have enjoyed the benefit of Chōla rule from the middle of the 9th century A. D., for three centuries, but for the interruption caused by the Rāshṭrakūṭa occupation from A. D. 945 to 970. It witnessed a change of sovereign some time prior to A. D. 1196. But how the Chōlas came to be dispossessed of their hold on Kānchi in the present instance is again a point on which no information has come down to us. About the begin-

¹ *Annual Report on Epigraphy* for 1892, p. 5.

² Inscriptions dated prior to his 5th year call him Rājēndra-Chōla.

³ This war is described fully in the Tamil work *Kalin-gattuparani* and is also referred to in Kulōttunga's inscriptions.

ning of the 13th century A. D. and even a little before it, Chingleput and North Arcot districts were in the possession of certain chiefs who appear to have been of Telugu extraction. They claim Karikāla as their ancestor¹. Their records do not inform us as to how they got Conjeeveram. But this much is certain that Nallasiddha, the father's elder brother of Tammasiddhi, whose records dated in A.D. 1205 are found at Conjeeveram and its neighbourhood, captured Kānchi². We shall soon see the part played by the later members of this family in the affairs of southern kings. Nallasiddha's occupation of Kānchi appears to have taken place in the earlier part of the reign of Kulōttunga III. This Chōla sovereign (A.D. 1177—1215) is said to have despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the north, and entered Kānchi³. That Kulōttunga II captured Conjeeveram is also mentioned in some of his stone records dated in A. D. 1201 and 1204⁴. The northern kings whom Kulōttunga III is said to have overcome before he took Kānchi, are perhaps the Telugu-Chōlas. These chiefs continued to hold possession of Conjeeveram and the surrounding parts even after the event, probably as feudatories of the Chōla sovereign. In the early part of the 13th century A. D., Conjeeveram was under the sway of

¹ If there is any truth in this, it can only show that Karikāla's sway was acknowledged in the Telugu districts.

² *Ep. Ind.*, Vol. VII, p. 122.

³ *South. Ind. Inscri.*, Vol. III, p. 207.

⁴ *Annual Report on Epigraphy* for 1905, p. 53.

Rājarāja III and one of his inscriptions in the Arulāla-Perumāl temple furnishes a Śaka date coupled with his regnal year¹. According to it his accession to the throne took place in A.D. 1216 and this agrees with the results of Prof. Kielhorn. During the time of Māravarman Sundara-Pāṇḍya I (A. D. 1216—1235), the Pāṇḍya contemporary of Rājarāja III, strenuous efforts were made by the Pāṇḍyas to extend their dominion. Rājarāja III being too weak to maintain the extensive Chōla empire, allowed the Pāṇḍya king to burn Tanjore and Uraiur and to take away a portion of his territory and distribute it among his feudatories. The Pallava general Perunjinga, who remained submissive to Chōla rule till A. D. 1229—30, began to defy that power soon after. He grew so powerful that he even seized Rājarāja III and kept him in prison at Śēndamangalam. When the news of this reached the Hoysala king Vira-Narasimha who appears to have been the father-in-law of Rājarāja III, he fitted out an expedition against the rebel, defeated him in several battles, released Rājarāja and re-established him on the Chōla throne and thus earned the title of the establisher of the Chōla kingdom². A similar title is also claimed by the Telugu-Chōla chief Tikka who, in the Telugu work, *Nirvvachanōttararāmāyanamu*, is said to have defeated Samburāja, Karnāṭa-Sōmēśa and others and established the Chōla king

¹ Sewell's *Lists of Antiquities*, Vol. I, p. 185.

² The above facts are recorded in the Tiruvēndipuram inscription published in the *Epigraphia Indica*, Vol. VII, pp. 160 ff.

on his throne.¹ A Nandalūr inscription, dated in the 13th year of the Chōla king Virarājēndra-Chōla gives the genealogy of the Telugu-Chōlas and confirms the account of the poet about Tikka, whom it describes as ruling from Vikramasingapura, *i.e.* Nellore, and as having captured Kānchi and defeated Sōmēśa at Champāpuri². Tikka's capture of Kānchi is borne out by a record of his in the Arulāla-Perumāl temple dated in Śaka 1156 (A. D. 1233-4)³. The almost similar claim of the Hoysala Narasimha II and of the Telugu-Chōla chief Tikka to the title of the establisher of the Chōla country suggests that both of them must have helped Rājarāja III in his difficulties and as such it is reasonable to suppose that Narasimha and Tikka were on friendly terms. If this were so, it is inexplicable how Tikka claims to have defeated Karnāṭa Sōmēśa and Samburāja. The former is no doubt identical with the Hoysala king Vira-Sōmēśvara, the son of Narasimha II; and the latter, we have reason to consider, was a feudatory of Rājarāja III.⁴ After he was reinstated,

¹ *Annual Report on Epigraphy* for 1900, p. 19.

² No. 580 of the *Madras Epigraphical Collection* for 1907. It is dated in Pingala-Samvatsara (=A. D. 1257-8.). See also *Annual Report on Epigraphy* for 1908, p. 83.

³ No. 34 of the *Madras Epigraphical Collection* for 1893.

⁴ Ammaiappan Alagiyaśōlan alias Ediriliśōla Śambu-varāyan figures as a vassal of the Chōla king Rājarāja III during the latter part of his rule (*vide* Nos. 59-61 and 64 of the *South Ind. Inscrs.*, Vol. I). One of the records which mentions this chief states that he distinguished himself unaided by others in gaining a victory (*Ibid.*, Vol. I, p. 38). This inscription, however, does not give the name of his enemy or the place where he

Rājarāja III was able to keep up a semblance of power for nearly a decade from A. D. 1232 to 1242 and during this period Conjeeveram was under his sway. In A.D. 1242 Purunjinga again grew powerful and was proclaimed king. Inscriptions, dated in A.D. 1252—62, are found in Conjeeveram, and establish his authority over the place. He claims to be a Pallava and if this is true we see that after a lapse of five centuries the Pallavas have once again established themselves in their original capital.

For some time, Conjeeveram appears to have been under the sway of the Kākatiyas of Warrangal. But the exact date when it passed into their hands and the particular circumstances which favoured their entry into the place remain to be determined. Suffice it to say here that the existence of an inscription of Gaṇapati dated in Śaka 1172 (A. D. 1249) in Conjeeveram points to the fact that

defeated him ; but it is not unlikely that this Sambuvarāya is identical with the Sambhurāja whom the Telugu-Chōla Tikka claims to have vanquished. It is not possible to decide as to who was the victor in this encounter and what the cause of the quarrel was. On the other hand, we have grounds to expect that they must have been on amicable terms because one of them claims to have been the establisher of the Chōla kingdom, while the other actually figures as a vassal of Rājarāja III. As such, they must have made common cause with each other. May it be that Tikka who had helped the Chōla king in the earlier years had become a source of danger later on and merited the wrath of a vassal of that king ? The only fact in favour of this view is the absence of Tikka's records dated later than A.D. 1233-4 and the mention of Sambuvarāya in Rājarāja's records dated from A. D. 1238 to 1243, as his subordinate.

already during the reign of Perunjinga the town had been included in the territories of the Kākatiya kings¹ and was ruled by their governors. And in the south, the Pāṇḍyas were making vigorous attempts to extend their kingdom. Jatāvarman Sundara-Pāṇḍya I (A. D. 1251 to 1271), the greatest sovereign that Madura had witnessed, claims to have defeated the Kākatiya king Ganapati and to have performed the anointment of heroes and victors at Nellore where his inscriptions are actually found. Thus the Kākatiya hold on Kānchi was terminated by the Pāṇḍyas. It is worthy of note that the same Pāṇḍya sovereign claims also to have defeated another chief of Tonḍaimaṇḍalam viz. Gāndagōpāla whose accession took place in A.D. 1250². Perunjinga's sway was acknowledged in Conjeeveram up to A.D. 1278-9 and then it passed into the hands of Pratāparudra³ who held it till the memorable invasion of Malik Kafur which, as we know, took place in A.D. 1310. A Kēraḷa king by name Ravivarman alias Kulaśēkhara, entered Kānchi in triumph and was crowned on the banks of the river Vēgavati in A. D. 1313. He boasts of conquests over Vira-Pāṇḍya and a certain king of the north⁴. The unsettled state of the country consequent on the Mussalman in-

¹ *Ind. Ant.*, Vol. XXI. p. 197.

² *Annual Report on Epigraphy* for 1890, p. 2. This date is obtained from three records of Gāndagōpāla found in Conjeeveram (Nos. 27, 35 and 36 of the year's collection).

³ In the Arulālā-Perumāl temple there is an inscription of this king dated in Śaka 1234 (=A.D. 1316.)

⁴ *Ep. Ind.*, Vol. IV, pp. 145 ff.

vasion and the confusion that prevailed in the land immediately after it seem to have offered a nice opportunity for the Kēraḷa king to seek his way to the place. But he was not destined to have it long, for we find that in A.D. 1316, the Kākatiya king Pratāparudra despatched his able general Muppidi-Nāyaka to settle affairs in Conjeeveram, which he seems to have done by driving out the southern usurpur and installing one Mānavira as governor of the place ¹. The rule of Mānavira lasted but for a short time. The Śambuvarāyas who were vassals of the Chōla kings now asserted their independence. One of them, Venrumāṇḍa Śambuvarāya, seems to have been the earliest to throw off the Chōla yoke. He has left a stone record at Vēlūr in the North Arcot district which couples his 17th regnal year with Pramādi-samvatsara. This yields for his accession A. D. 1322. He appears to have reigned for 18 years, i.e. until A. D. 1339 when he was succeeded by Rājanārāyaṇa Śambuvarāya ². For him we have a date in one of the inscriptions of the Ulagalanda-Perumāl temple at Conjeeveram. According to this, his 9th year corresponded to Śaka 1268 and the Vijaya-samvatsara (=A.D. 1346). He seems to have ruled until A.D. 1366-7. About this time Conjeeveram passed into the hands of the Hindu kings of Vijayanagar whose kingdom, we are informed, was constructed on the ruins of the fallen house of the Hoysalas of Dvārasamudra which was brought to the brink of destruction by the Muham-

¹ *Ep. Ind.*, Vol. VII, p. 128.

² G. O. No. 355, dated 14th May, 1890, p. 2.

madans in the earlier part of the 14th century A.D. Conjeeveram remained under them till almost the end of the 16th century and the beginning of the 17th and was greatly benefited by their rule. Some of the kings had their *tulābhāra* ceremonies performed here and others made munificent gifts to the place.

SECTION VI:—MUHAMMADAN OCCUPATION OF KANCHI.

Between the Hindu sovereigns of Vijayanagar and the Bahmāni kings of Golkonda there were constant wars and though the effects of these were mostly felt in the north of the Presidency, there were occasions when the south was also shaken to its very depths. We need recount here but a single instance when Conjeeveram was exposed to all the horrors of an invasion by a foreigner having the least sympathy with the religious sentiments, social habits and the political institutions of the people whom he had the fortune to overrun. Even to the present day people remember the terrible results of a Muhammadan raid on their country and speak with awe of the shocking incidents that followed in its train. When they obtained scent of such an impending danger, they hurriedly had their effects buried underground, abandoned the country and lived in the neighbouring forests or betook themselves to distant places with their families and such objects of attachment as they did not wish to leave behind them. This traditional account is completely borne out by inscriptions and books. Corroborating the same we find in the temples of Southern India under renovation, underground cells filled with stone and copper images, copper-plates,

etc., kept there to save them from the destructive hands of the iconoclasts. As regards the lot that befell Conjeeveram early in A. D. 1481, the Muhammadan historian Ali Bin Aziz-Ullah Tabataba gives the following description in his Burhani Ma'asir. (While encamped at Mālūr in the Mysore State), the Sultan (Muhammad II) was informed that at a distance of fifty farasakhs was a city called Ganja (Kānchi) situated in the centre of the dominion of that malignant one (Narasimha), containing temples which were the wonder of the age, filled with countless concealed treasures and jewels and valuable pearls besides innumerable slave girls. From the rise of Islam up to this time no Muhammadan monarch had set foot on it, no stranger had laid hand on the cheek of that idol temple ; and it was suggested that if the Sultan were to send an expedition against it, immense booty and treasure would doubtless be obtained. The Sultan with nearly 10,000 horse made forced marches from that place, and after they had for one day and two nights travelled a long distance through an uneven country, on the morning of the second day which happened to be the 11th of Muharram in the year 886 (12th March A. D. 1481) the Sultan with Nizamul-mulk Bahri Khan-i-'Azam 'Adil Khan and 150 special slaves of the Sultan, outstripped the whole army and having surrounded the city of Kānchi, entrapped the people of that city of sinners. Out of a number who had been appointed for the protection of the city and temples, some were put to the sword, whilst others by a thousand stratagems escaped with their lives, and took to flight. The royal troops moment by moment and hour by hour following one another were assemb-

ling till a large army was collected under the Sultan's standard. After that, at a sign from the Sultan, the troops took to plundering and devastating. They levelled the city and its temples with the ground and overthrew all the symbols of infidelity and such a quantity of jewels, valuable pearls, slaves and lovely maidens and all kinds of rarities fell into their hands that they were beyond computation".¹

Plunder and lust, not dominion seem to have been the object of the invader and accordingly the town had a bitter experience of the Muhammadan invasion. It had submitted itself more than once to the aggressions of outsiders, but it must be said that the treatment meted out to it in the present case was quite different from what it had received on previous occasions. We have seen that in the commencement of the 6th century A. D., it was snatched away from the Pallavas by the Chōla king Karikāla. Instead of plundering and devastating the town, the Chōla king beautified the place by spending an enormous quantity of gold. In the middle of the 9th century A. D. it again fell into the hands of the Western Chalukya king Vikramāditya II. Though he was not permitted to hold it long, this king is stated to have enriched its temples by munificent presents instead of depriving them of what they had already possessed. In the third quarter of the 10th century, the Rāshtrakūṭas became its lords and we are not informed anywhere that they carried away its lovely maidens or molested its innocent inhabitants. A century later the Eastern Chalukya king Rājēndra-Chōla (II) (*i.e.*

¹ *Ind. Ant.*, Vol. XXIII, pp. 289-90.

Kulōttunga I) occupied it and this time it had the fortune of becoming the capital of his empire. In all these instances, the invaders were not actuated by low motives. And again we cannot help thinking that if the Muhammadans had only wished for an extension of their dominion in Southern India and followed up their conquest in the present instance, they could have brought the whole of the Dekhan under their sway because it was quite a patent fact, which they could not have been ignorant of, that the last kings of the first Vijayanagara dynasty were weak and imbecile and their kingdom was just then in a tottering condition. By failing to do this they lost a nice opportunity, which never again returned to them. The farsighted general and minister Narasimha saw the position clearly and in order to save the empire from becoming a prey to the Muhammadans, usurped the Vijayanagara dominion soon after the Muhammadans had left Conjeeveram.

SECTION VII: —CONJEEVERAM UNDER THE VIJAYANAGARA KINGS.

The wave of destruction that passed over the city having subsided, it soon recovered its original state and by means of royal favour, it rose again to importance. The kings of the second Vijayanagara dynasty made additions to its structural monuments and lavished some of their wealth by presents made to the city. They were more than a match for the Muhammadans whom they worsted in several encounters.

In the collection of Conjeeveram inscriptions noticed by Mr. R. Sewell in his *Lists of Antiquities* Volume I, pages 178 to 187, the following Vijayana-

gara kings are represented and the dates given for them are noted against each. A few important facts connected with them, revealed in the Conjeeveram inscriptions, are also mentioned at the end of the list :—

LIST OF VIJAYANAGARA KINGS.

King's Name.	Saka dates with English equivalents of the inscriptions found in Conjeeveram.	No. in Mr. Sewell's list, pp. 178-187.
Sāyaṇa-Uḍaiyar ...	24th year of reign.	(121).
Kampaṇa II ...	Kilaka (=A.D. 1368), Saka 1287 (1365) and S 1222 (wrong).	(13), (48), (63) (64), (75), (76) (105).
Harihara II ...	S 1300 (=A.D. 1378) and S 1315 (=A.D. 1393).	(82), (120).
Dēvarāya ...	S 1349 (=A. D. 1427), S 1360 (=A.D. 1438).	(78), (80).
Mallikārjuna ...	S 1325 (wrong) and S 1380 (=A.D. 1458).	(77), (80).
Narasimha ...	S 1409 (=A.D. 1487).	(104), (108).
Krishṇarāya ...	S 1432 (=A. D. 1510), S 1436 (=A.D. 1514) S 1440 (=A. D. 1518) S 1451 (=A.D. 1529) and S 1452 (=A.S. 1530).	(15), (84), (85) (107), (220), (228).
Achyuta ...	S 1451 (=A.D. 1529), Vikrita (=A. D. 1530), S. 1453 (=A. D. 1531). S 1454, (1532), S 1455 (=A.D. 1533) S. 1459 (=A. D. 1537), S. 1461 (=A.D. 1539) S 1463 (=A. D. 1541) and S 1464 (=A.D. 1542).	(86 to 90), (103,) (111-2), (115,6), (122) (135-6), (233 to 235).

LIST OF VIJAYANAGARA KINGS.—*Continued.*

King's Name.	Saka dates with English equivalents of the inscriptions found in Conjeeveram.	No. in Mr. Sewell's list, pp. 178-187.
Sadāśiva	... S 1465 (=A.D. 1543), S 1474 (=A.D. 1552), S 1478 (=A.D. 1556) S 1480 (=A.D. 1558).	91, (92), (117) (144), (241-3).
Tirumala	... S 1494 (=A.D. 1572).	(93).
Sriranga	... S 1494, 1496, 1504, 1506 (=A.D. 1572, 1574, 1582, 1584.)	(94), (123), (129) (138), (221).
Venkaṭapati	... S 1508, 1509, 1513, 1514, 1515, 1517, 1518 and 1527 (=A.D. 1586, 1587, 1591, 1592, 1593, 1595, 1596 and 1605).	(19), (20), (42), (113), (114), (223-5), (236), (281).

A glance at the list shows that Conjeeveram was under the sway of the Vijayanagara kings from almost the middle of the 14th century A. D. to the beginning of the 17th century. The list is by no means exhaustive. There is no doubt that there are many more inscriptions in the place. A few records, not included in this list, were secured by Dr. Hultzsch and some others were noticed by the late Rai Bahadur Venkayya in the pages of the *Madras Christian College Magazine* for 1902.

The earliest inscription in the collection before us is that of Sāyaṇa-udaiyar. His records at Mopur in the Cuddapah district are dated in Śaka 1273 (A. D. 1351) and 1283 (A. D. 1361) and state that he was the son of Kampana I by Mangadēvi. If his

date of accession is known, the Conjeeveram inscription will perhaps give us the latest year of his reign.

Kampana II is supposed to be the first Vijayanagara sovereign that interfered in the politics of the southern kings and acquired dominion further south. From other inscriptions we know that he contended successfully against the Muhammadans. Two inscriptions of this king at Conjeeveram, secured by Dr. Hultzch, are dated in Śaka 1288 (A.D. 1366) and Śaka 1297 (A.D. 1375). The fact that Harihara II constructed the *vimāna* of the Kāmākshi temple in Śaka 1315 (A.D. 1393) is revealed in one of the inscriptions of Conjeeveram and confirms the statement in the copper-plates that he made munificent gifts to many of the temples of the south, Kānchi included. Two records of Bukka II found at Tirupparuttkunru, which in ancient times formed part of Conjeeveram, furnish us with the information that Irugappa, the king's general and minister, built a mandapa to the Jaina temple of Vardhamāna at the instance of his preceptor Pushpasēna, in A.D. 1387. Mallikarjuna, the last real sovereign of the first dynasty, called also Praudhadēvarāya (Nuniz's Padea Rao), is also represented in the collection. His latest date, so far known, is Śaka 1405 (A.D. 1483). He was soon after deposed by Narasimha his general who, as we have already noticed, fought with the Bahmāni king Muhammad II. This Narasimha has also left a record in Conjeeveram which very probably belongs to the first or 2nd year of his reign. The Jaimini-Bhāratam tells us that Immadi-Narasimha decorated with precious stones the temples at Kānchi,

Krishnarāya, Achyuta and Sadāśiva of the second Vijayanagara dynasty are all amply represented in the list. One of the records of Krishnarāya registers the gift of a golden *vimāna*, made by him for the merit of his father. Quite in accordance with what is stated in the inscriptions of Krishnarāya, a native chronicle relates that after having first settled the Dravida country about Conjeeveram, he crushed a refractor king in the Mysore territory, *i. e.*, an Ummattūr chief¹. Achyuta's queen Varadādēvi and his son Venkatādri are mentioned in one of the records given above and his southern campaigns are noticed in a few others. Śriranga and Venkatapati of the third dynasty had their hold on the city and the latter is known to have had his coronation ceremony performed at Kānch with great *eclat* by his spiritual *guru* Tātāchārya.

The history of Conjeeveram has been brought up to the beginning of the 17th century A.D. The narrative shows that the city was the capital of the Pallavas from the earliest times to almost the middle of the 9th century A. D., with a slight interruption in the beginning of the 6th century when it passed into the hands of the Chōlas but was soon recovered; that the Chōlas, who obtained possession of it afterwards, had it under their sway till the middle of the 13th century, if we omit the Rāshtrakūṭa occupation of the place for 25 years from A. D. 945 to 970; that the Kākatiyas of Warrangal and the Telugu-Chōla chiefs from the north then took the place but found competent rivals in the rising Pāṇḍya kings of Madura; that, conse-

¹ *Ep. Ind.*, Vol. VII, p. 18.

quent on the weakness of the later Chōla kings and the confusion caused by the Muhammadian invasion of Malik-Kafur, several feudatory families asserted their independence ; and that the Vijayanagara kings finally took possession of it in the 14th century A.D. and retained it till the beginning of the 17th.

BOOK II.

THE ANCIENT HISTORY OF THE PANDYA COUNTRY.

SECTION I :—SOURCES.

WE TRACED the fortunes of one of the most ancient cities of the Dekhan in the book on the early history of Conjeeveram. There we had occasion to notice the part played by the Pallavas, one of the powerful dynasties of kings that wielded the destinies of the people of a portion of Southern India, for several centuries. In this book, we propose to sketch the history of another old city of the south, *viz.* Madura, and to give an account of the Pāṇḍyas who were its rulers from the earliest times till a very late period and who are, as will be shown below, a more ancient people than the Pallavas.

Our principal sources of information are the following :—(i). Copper-plates and stone inscriptions. Till recently owing to the absence of early inscriptions in Madura and other places of the Pāṇḍya territory, historians despaired of ever being able to reconstruct the history of this people. But fortunately the discovery of the Sinnamanūr copper-plates¹ and the

¹ The contents of these are noticed in the *Annual Report on Epigraphy* for 1907.

information furnished in the Vēlvikuḍi grant¹ removed the veil of oblivion that shrowded the actions of these early sovereigns and brought them to the forefront. The light which the Pāṇḍya history and with it the literature of the early Tamils has received from these grants cannot be over-estimated. With the help thus obtained, it is possible to assign approximate periods to the Pāṇḍya kings referred to in the Tamil classical works. Nearly twenty years ago, the late Rai Bahadur Venkayya published in the *Indian Antiquary*, the Madras Museum plates of Jatilavarman. In addition to these a number of early stone records of the family have been obtained; and of these, two deserve special mention, viz. the one at Aivarmalai and the other at Ānaimalai near Madura². Being dated in Śaka and Kali years, they afford valuable help in working out the chronology of the kings mentioned in the copper-plates noticed above. All these furnish us with information regarding the ancient kings who ruled over Madura.

(ii) Secondly, the early literature of the Tamils contains a valuable account of the Pāṇḍya kings and this has been, to a great extent, collected by the late Mr. Kanakasabai Pillai in his *Tamils Eighteen Hundred Years Ago*. But as that writer confined himself to a certain period, he has left out of consideration, as being outside the scope of his undertaking, a few more points of information which these books supply.

¹ See the *Annual Report on Epigraphy* for 1908.

² The Ānaimalai record is published in the *Epigraphia Indica*, Vol. VIII.

These also we shall collate, since they contain a vivid picture of the times to which they refer and are, therefore, very important for our purpose. In his articles on the date and times of Nedunjeliyan¹ and Karikāla,² the author has attempted to show the importance of some of these books, and with the help of the new Pāṇḍya grants proved that they belong to a much later period than what they have been assigned to.

(iii). The third source of information is the Singhalese chronicle *Mahāwansa*. Here are found some references to South Indian kings. We shall have occasion to note all those references which relate to the Pāṇḍya kings of Madura and show where they fit in with the accounts furnished by other sources.

(iv). Inscriptions of Chōla kings of the time of Parāntaka I down to Kulōttunga III enable us to determine the part played by the Pāṇḍyas in Southern India during the rule of these sovereigns. The efforts of Professor Keilhorn, who showed wonderful skill in evolving correct English equivalents from the astronomical data found in some of the later Pāṇḍya records of the 13th and 14th centuries, and those of Dewan Bahadur Swamikannu Pillai in the same field³ afford great assistance in following the career of the Pāṇḍyas till the 15th century A.D. At this stage, we get dated stone inscriptions for later members who held but a limited tract of country and who shared even this with several other claimants.

¹ *Indian Antiquary*, Vol. XL, pp. 224 ff.

² " V. 11.1 n. 144 ff.

³ "

(v). For the history of the period immediately preceding that mentioned in (i), we have to be content with the notices made by several writers both Indian and foreign. These throw a flood of light on the state of the country, the commercial intercourse of the people with outside nations, etc., and are valuable in the absence of an account of the kings that reigned during the period.

SECTION II :—REFERENCES TO THE PANDYAS IN EARLY WORKS.

The earliest epigraphical record that bears in a way on Southern India shows that nearly two thousand one hundred and seventy years ago, while the Buddhist king Aśoka, whose kindly influence of love and mercy was felt through his missionary efforts not only in India but Europe as well, was holding the reins of Government, his dominions included a large portion of India and extended in the south as far as Siddhapura in the Mysore State. The extreme south of the peninsula was then under the rule of a few independent families, the principal one of which was the Pāṇḍya. That these Pāṇḍyas formed a highly civilised race even in much earlier periods might be gathered from the reference in the epic of Vālmiki that the monkey soldier of Rāma was directed to go to the kingdom of the Pāṇḍya, the gates of whose city are described as being richly embellished with gold, pearls and jewels. The antiquity of the kingdom is further attested to by the mention of it in some of the *Purāṇas* and by the statement in the *Mahābhārata*

that Sahadēva, the youngest of the five Pāñdavas conquered the Pāñdyā king. Professor Bhandarkar in his able disquisition on the early history of the Dekhan assigns Patanjali to 150 B.C., Kātyāyana to 350 B.C., the Aryan settlement of the Southern Peninsula to the period immediately following the 7th century B.C., and the grammarian Pāṇini to the 7th century B.C. He further states that the *Mahābhārata* must have been written prior to Pāṇini's grammar and that the *Rāmāyaṇa* of Vālmiki is even earlier. It is specially worthy of note that, except Pāṇini, all others mention the Pāñdyas. The description given of their capital in the *Rāmāyaṇa* furnishes us with the state of the country in the earliest times, the taste of the people and illuminates the civilisation of the early Tamils. The earliest derivation of the term Pāñdyā is to be found in the *Vārtikas* of Kātyāyana who says that "one sprung from the individual of the tribe of the Pāñdus or the king of their country should be called a Pāñdyā. Those who do not wish to give an Aryan origin to the term, derive it from *pandu* which means 'olden times' and say that the Pāñdyas were so called because they were the oldest inhabitants of the south. It is needless to state that Kātyāyana's view is supported by the facts that the Pāñdyas are also called the *Panchavar* and *Kauriyar* and belong to the *lunar* race. Though this derivation points to the Aryan origin of this most ancient stock of the Dravidians, no learned writer has ever gone the length of asserting that the Tamils had not an independent individuality of their own which was different from that of the

Aryans. From the account which we are able to gather of them, we see that the very genius of this people took a different turn from that of their northern brethren. In the glowing picture we find of them in their works, there are clear evidences to show that they were a matter-of-fact people who took the pleasures of life as bounteous nature afforded them and exulted in their full enjoyment. In this character they were quite unlike the Aryans who are represented as wrestling with nature to learn its hidden secrets by a labyrinthine course of investigation displaying all the subtlety of thought which eventually resulted in the evolution of a wonderful system of philosophy and metaphysics. In early times when the Aryans penetrated the fastnesses of the Dekhan and came in contact with the races of people inhabiting it, they saw them already in possession of a cultured language and a high degree of civilisation so much so that not only were they not able to impose upon them their own language and culture but had to assimilate a few fresh ideas and sentiments hitherto unknown to them. History has impressively shown the fact that no two nations can come in contact with each other for any length of time without mutual influence, and the benefit derived by the Dravidian races through the Aryan contact was the absorption into their language of words expressing abstract ideas of philosophy, religion and science. The Aryan emigration in successive generations gradually modified the life of the southern race and moulded or rather remodelled its religion.

There is a tendency now-a-days to trace every thing Indian to what was in use in the country of Magadha at the time of Aśoka and this in the case of the Dravidian alphabets is to be discouraged. Of course points of resemblance between any two characters could be made out by a stretch of the imagination and this alone cannot be sufficient authority to warrant the advancement of a theory that one was borrowed from the other. If, as some think, even the very alphabets of the Tamils were derived from the Aśokan, it becomes impossible to account for the development of a separate Tamil language able to stand by itself without the help of the other. Again the recent discoveries in the Tamil country, especially in the territory of the Pāṇḍyas, of a number of lithic records dating back to the time of Aśoka and sometimes even earlier, show that the Tamils were acquainted with the art of writing as early as their northern compeers. It is not contended here that the script in which these lithic records are engraved is the parent of the Tamil alphabet. It is reasonable to suppose that the Tamils and the Aryans derived their alphabets from a common stock and developed them in their own way, just as they had done in the case of their language and culture. The South had earlier opportunities of coming in contact with civilized nations such as those of Persia, Egypt etc., which the North had not; and it is but natural that they should have borrowed their alphabets from any one of them, if borrowing is to be admitted. The close similarity between the Vatteluttu and the Sussanian perhaps indicates a Persian origin of the Dravidian

alphabet, though it is not at present clear when they got it¹.

The Singhalese chronicle *Mahāwansa* states that Vijaya, the first king of Ceylon landed in the island on the very day of the *nirvāṇa* of Buddha, i.e. about B.C. 478. He married a daughter of the Pāṇḍya king to whom he was sending annually rich presents. If there is any truth in this, it shows that the Pāṇḍya kingdom is earlier than Ceylon. The Greek ambassador Megasthenes, writing in the 3rd century B.C., gives a curious account of the origin of the Pāṇḍya kingdom. He states :—" Next came the Pandoe, the only race in India ruled by women. They say that Herakles having but one daughter, who was on that account all the more beloved, endowed her with a noble kingdom. Her descendants ruled over 300 villages and commanded an army of 150,000 foot and 500 elephants." There is no doubt that the Greek ambassador has given us a distorted version of a legend concerning the foundation of the Pāṇḍya territory. It is believed by some that the Yādavas after their fall in Gujarat came to Southern India and settled in the extreme south of the peninsula and founded the city of Madura.²

BUDDHISM IN THE PANDYA COUNTRY.

There are a number of early Buddhist remains of the 2nd century B.C. scattered over different parts of the Pāṇḍya country. They consist of

¹ *Madras Manual of Administration*, p. 49.

² Dutt's *Ancient Hindu Civilisation*, p. 219.

natural caverns which present a noble outlook and afford a cool resort for mendicants to meditate on the deity. They are sufficiently removed from villages to be free from the disturbing influences of life. At the time when these were occupied by recluses, they appear to have been provided with railings and other protective works raised in front to shield the monks from exposure to the inclemencies of the weather. The rock-cut beds in these caverns, which sometimes amount to two or three dozens, determine the number of their occupants. When the large collection of inscriptions secured from these caverns are deciphered, they will reveal the names of the mendicants who once occupied them.

It is enough to mention here that Buddhism counted thousands of followers in the Pāṇḍya country in the 2nd century B. C. and that the spread of that religion was mainly due to the Singhalese missionaries. There are grounds for thinking that even in earlier periods the Pāṇḍyas must have known the tenets of the new faith through their intercourse with the island which dates from the 4th century B. C. For a more detailed account of Buddhism in the Pāṇḍya country, we would refer the reader to a contribution on the origin and decline of Jainism and Buddhism, in *the Indian Antiquary*, Vol. XL.

SECTION III :— ROMAN INTERCOURSE WITH
SOUTHERN INDIA FROM THE FIRST CENTURY
B. C. TO THE SIXTH CENTURY A. D.¹.

We now pass on to trace the relationship of the Pāndyas with the civilised nations of the west especially with Rome, in the early centuries of the Christian era. As the records relating to the Pāndya kings prior to the 6th century A. D. are completely wanting in their own country, we are obliged to look for information from external sources. The first in this direction is to be found in the writings of the Greek and Roman historians and geographers. The account which they have recorded is only second hand, having been obtained from the navigators of the ancient seas who could not have cared much for the accuracy of the information which they furnished to their countrymen at home. But in the absence of all other sources, they are entitled to a notice here. Except in rare instances of invasion by foreign aggressive sovereigns, Northern India had less opportunities of coming in contact with outside nations than the South which had several ancient ports regularly visited by ships from Greece, Egypt, Rome, Persia, Arabia and China. Egyptian sailors had the benefit of Indian trade up to the time of its conquest by Rome which took place during the reign of Augustus in about B. C. 30. Till then Rome had no direct communication with India but Indian products were received in Italy through

¹ The account given in this section is based on Mr. Edgar Thurston's *Coins of the Madras Museum*, Catalogue No. 2 and the information of the Roman historians.

Egypt. From the time of the first Roman Emperor, however, Roman vessels regularly touched the ports of Southern India for commercial purposes and more articles began to be carried to their country. This kind of busy intercourse between the two nations lasted till almost the beginning of the 6th century A. D.; when the mighty Roman empire became a prey to the Teutonic races who established independent kingdoms in Italy and elsewhere. The abundant finds of gold and silver coins throughout Southern India of almost all the Roman Emperors from Augustus to Zeno furnish us with links with the past of a kind that we look for in vain in the written records of the East or the West. They afford conclusive proof of the long maintained commercial relationship between the two countries and supplement to a great extent the scraps of information supplied by the Roman historians. The principal ports of Southern India frequented by the Roman vessels are mentioned by the ancient geographers and Mr. Kanakasabai Pillai has identified them in his *Tamils Eighteen Hundred Years Ago*. He was best fitted to do this both on account of his thorough mastery of the Tamil works and of his visit to almost all parts of the Presidency. We, therefore, omit to go over the same ground here. Tamil literature and Roman historians are at one in stating that in ancient times ships were propelled by the wind. *Maduraikkanchi* has:—"Big ships with flying sails attached to long posts, propelled by the wind blowing on the sheets which became bent on that account, brought to the Pāṇḍyan territory wealth-yielding articles of merchandise

for consumption by the people of 'the inland districts.' The following extract from a Roman historian confirms the statement herein made:— "Every year about the time of the summer solstice, a fleet of an hundred and twenty vessels sailed from Mois Harmos, a port of Egypt on the Red Sea. By the periodical assistance of the monsoons, they traversed the ocean in about forty days to reach the ports of India or of Ceylon. The ships returned with rich cargo which, as soon as they were transported on the back of camels from the Red Sea to the Nile and descended the river as far as Alexandria, was poured without delay into the capital of the Roman empire." We are credibly informed that there was considerable demand in the western world for pepper, ginger, cinnamon and in short for the whole tribe of aromatics. Besides, the fancy which the Romans had for diamonds, pearls, jewels and silk was so great that they were prepared to pay any price for them. Attracted by the hundredfold gain which trade with the east promised in those days, several people took to navigation, nothing daunted by the labour and risk involved in it. The articles enumerated above were mostly supplied by the Pāndya and Chēra territories which produced an abundance of them. Kumari, Korkai, Kāyal and the Pāmban yielded an enormous quantity of pearls the sale of which and also some of the aromatics which were grown largely in the hills bordering the Travancore State, gave the Pāndyas their wealth in ancient times. In the beginning of the Christian era the splendour of the oriental traffic

loomed large in the eyes of the Romans themselves. In their estimation, pearl received the first rank after diamond. Roman women considered it a luxury to wear garments of silk a pound of which was obtained in exchange for a pound of gold. Jewels made of pearls and other precious gems were largely obtained from Southern India to satisfy the craving of the Roman ladies for ornaments which followed in the wake of the conquest of the east. We learn further that aromatics were largely used in religious worship, in funerals and in sharpening their palate even on ordinary occasions. The Pāndya country was one among those which met the demand of the Romans in this direction. The Tamil classical works expressly state that pearls, jewels and aromatics were exported in large quantities from the Pāndya territory¹. The Romans set a very high value on beryl, a precious gem of sea-green colour exported from the beryl mines of Padiyūr in the Coimbatore district, which even as late as 1819-20 supplied sixty seers of the gem valued at £ 1,200. These were probably exported from the ports of the western coast. As regards the drain on the Roman treasury, consequent on the craving of the times, we are informed that it was a complaint worthy of notice by the Senate that in the purchase of female ornaments the wealth of the state was irrecoverably given away to foreign nations. Pliny observes that the Indian commodities were sold at Rome at a hundred times their original price and he computes the annual loss at upwards of eight lakhs of pounds sterling. The

¹ *Ind. Ant.*, Vol. XL. p. 229.

loss of the one was a gain to the other. We thus get an idea of the profitable trade which Southern India kept up with Rome. If we could have a similiar statement respecting the annual trade amount of Egypt, Persia, Arabia and China with India, we could obtain a very fair estimate of the gain which Southern India derived by its commercial intercourse with these nations in ancient times. If it is remembered that there was not a proper outlet for the immense wealth which Southern India was hoarding by this means for five or six centuries as will be shown below, we can easily account for the fact that despite the want of natural sources of gold in the country, the south was remarkable for the possession of fabulous quantities of that metal as is revealed to us by numerous epigraphical records and as also attested to by the Muhammadan historians. At this stage we propose to give a list of Roman sovereigns represented by their coins in South India. They are :—

Kings.	Date.	Places where their coins were found and when.
I Augustus ...	B. C. 44-14 A.D.	Pollāchchi (1888), Vellalūr (1842), and Karūr (1878).
I a Drusus (Senior).	B. C. 8	Vellalūr (1842), Kalaya-muttūr (1856).
I b Antonia (wife of I a)	...	Karūr (1806).
I c Germanicus	Vellalūr (1842).
II Tiberius ...	A.D. 14-37.	Pollāchchi (1800), Karūr (1806 and 1878), Vellalūr (1842) Cannanore

Kings.	Date.	Places where their coins were found and when.
III Caligula ...	37-41	(1851), Kalayamuttūr (1856). Vellalūr (1842), Kalaya-muttūr (1856).
IV Claudius ...	41-54	Karūr (1806), Vellelūr (1842), Kalayamuttūr (1856).
V Nero ...	54-68	Cannanore (1851), Kalaya-muttūr (1856).
VI Vespesian ...	69-79	Kistna (1888).
VII Domitian ...	81-96	Madura, Kalayamuttūr (1856), Kistna (1888), Kalayamuttūr (1856).
VIII Nerva ...	96-98	Kalayamuttūr (1856).
IX Trajan ...	98-117	Nellore (1787), Cuddapah (1838) and Kalayamut-tūr (1856).
X Hadrian ...	117-138	Kalayamuttūr (1856), Kistna (1888).
XI Antonious Pius	138-161	Kistna (1888), Sholapur (1840),
XII L. Verus ...	died 169	Kistna (1888).
XIII Marcus Aurelius	161-180	Do.
XIV Commodius ...	180-193	Kalayamuttūr (1856), Sholapur (1840), Kistna (1888).
XV Severus ...	193-211	Sholapur (1840).
XVI Caracalla ...	211-212	Kistna (1888).
XVII Geta ...	212-217	Sholapur (1840).
XVIII Alex Severus ...	222-235	Kistna (1888).
XIX Constantinus ...	323-337	Karūr.
XX Julianus ...	361-363	Elliot's Collection.
XXI Velentian ...	364-375	Elliot's and Tracy's Madura Collection and Seven Pagodas.
XXII Theodosius and Eudocia ...	393	
XXIII Honorius and Arcadus ...	395-423 } 395-408 }	Scott's Collection.
XXIV Constans II ...	421	Madura (Tracy's).
XXV Zeno ...	474-491	Elliot's Madura Collection.

The list is by no means exhaustive. The coins that must have been consigned to the melting pot cannot now be estimated and there is no knowledge as to what kings were represented in them. The first name in the list is that of Augustus who was the first Emperor of Rome after the constitution of the second Republic. About his conquest of Egypt which threw open direct commercial intercourse with India we have already remarked. Even Drusus and Germanicus who did not succeed him on the throne are represented in the collections above catalogued. They were admitted into the equestrian order and entrusted with the command of large armies under Augustus who, it appears, permitted the issue of coins in their names. Their coins found in Southern India are remarkable for their beauty as containing the nice figureheads of Antonia and Agrippina. Dr. Caldwell has shown that the Indian ambassador who visited the court of Augustus was probably sent by the Pāndya king of the day. Fourth in the list is Claudius. During his reign the island of Ceylon was discovered by the Roman navigators and ever since its discovery it formed one of their principal marts in the east. The island was known to the Romans under the name of Taprobane which is an almost unaltered form of Tambapāṇī, the name given to it in the Singalese chronicle *Dīpavansa*. It is said that Claudius received ambassadors from India and Ceylon. Coins of Trajan are numerous in the South Indian finds. The reason for this is not far to seek. He had a highly prosperous reign during which he undertook an expedition against the east.

Driving before him the degenerate Parthians he crossed the river Tigris, entered Arabia and pillaged its principal ports. For once we hear of a Roman Emperor entering the Persian gulf with a large fleet bent on conquering the nations of the Orient. He vainly boasted that he reached the borders of India. The next sovereign but one *i.e.*, Antoninus Pius is said to have received an Indian ambassador in his Court; but it is not known by whom he was sent. Eighteenth in the list is Alexander Severus (A. D. 222-235). A perusal of the catalogue of the Indian commodities, which has come down to us as being subject to the payment of duty during his time, clearly shows that trade with Southern India was maintained unabated till the third century A.D. So far our coins have taken us without even a single break through all the emperors from the time of Augustus. The list is so perfect that one is inclined to believe that these coins were found perhaps in the cabinet of some coin collector instead of their having been introduced for commercial purposes. We note here the big gap of over a hundred years after Alexander Severus which suggests a temporary abeyance of trade between Rome and Southern India ; and this is perhaps to be explained by the fact, that soon after the reign of that emperor, the Roman Empire was in a precarious condition, owing to the insurrections which broke out in almost all the provinces and the barbarian invasions of Italy on all sides, so much so that trade was naturally interfered with. When order and good Government were restored in Rome, trade with India seems to have revived. Accordingly, we find

the coins of Constantinus in the collection. Hereafter the list is not so complete as before. But even here we should not fail to mention two names in particular, *viz.* Julianus and Zeno. In A.D. 362 when the former was emperor, ambassadors from India and Ceylon again visited Rome, taking with them large presents. Zeno's coins carry us to almost the end of the Roman Empire. With the help of these shining tiny little bits, we have followed the commercial relationship between Rome and Southern India from the time of Augustus *i.e.*, a little before the Christian era to the end of the fifth century A.D. What is here said generally about Southern India is applicable to the Pāndya country in particular.

Now, a few observations of some of the authorities who have had the opportunity of examining these coins immediately after they were unearthed, deserve to be noted. In several of the finds, the coins disclosed an excellent state of preservation just as if they had been directly issued from the mint. This state of things indicates that they had not suffered damage by long circulation. Again the coins are not only found in the coast towns but are also met with in inland places. Most of them are excellently shaped in the purest gold and are remarkable for the beauty of the design and neat execution. Many of the heads are of striking individuality. Instances of attempts at perforating them for use as ornaments are not wanting and afford sufficient testimony of their having been worn as jewels. In spite of this fact, the large number of coins discovered in each find, which some-

times amounted to several thousands, cannot but lead us to believe that they must have formed part of the currency of the country. It is particularly worthy of note that so far no native coin of any Dravidian king ascribable to the period preceding the tenth century A. D. has been brought to light. Does not this circumstance lend support to the view herein expressed, since the people should of necessity have had a medium of exchange? Added to this, the Tamil inscriptions give direct evidence on the point when they state that the Roman dinar and drachm had been in use among the Dravidians. One other point deserves to be mentioned. A large number of copper coins had been found in the Madura district and this is accounted for by Mr. Sewell and Dr. Caldwell who argue that there was probably a Roman colony stationed in the extreme south of the Peninsula. So far as we are aware no serious objections have been put forth against the acceptance of this view.

SECTION IV :—THE TAMIL CLASSICAL WORKS AND THEIR VALUE FOR HISTORICAL PURPOSES DISCUSSED.

In the absence of purely historical works in South Indian literature much importance is naturally attached to the Tamil classical works such as *Puranānūru*, *Pattuppāṭṭu Padirruppattu*, the commentary on *Iraiyanār Agapporul* and the like which furnish abundant materials for constructing the political history of the ancient Dekhan. There

is no doubt that these poetical works contain really trustworthy accounts of early kings of Southern India and present facts as they occurred, though they never throw light as regards the time when they lived or how long they reigned. The student is, therefore, confronted with difficulties when he attempts to arrange the kings mentioned in these works in some chronological order because the authors did not care to leave behind them even a hint from which it may be possible to form conjectures as regards the probable period when they flourished. But the way in which these poems are written seems to indicate that the writers cared more for presenting real facts than for a display of their imaginativeness ; for truly these interesting pieces of the ancient Tamils are completely void of all poetical embellishments which we find in the later day works. They are written in an ornate style of Tamil by contemporary bards and record the deeds of ancient kings in whose honour they are composed and do not fail to give us a true picture of the country as seen by them, so much so that some of their faithful descriptions could be verified even at the present day. Our opinion about them is that they can very favourably compare with the notes put down by Fa Hian and Hiuen Tsiang and are invaluable helps for the history of the times to which they relate. In this connection we would refer the readers to the minute description of the manners, customs and habits of the people of various castes, callings and professions, that inhabited the several districts of the ancient Pallava dominion, furnished in the *Perumbāṇārruppādai* of

Kadiyalūr Rudrangaṇṇanār to whom may indeed be adjudged the highest place among the early Tamil poets.

As has been remarked already, the dates when these poems were composed are not given anywhere. To settle this question with any amount of probability, we are naturally forced to look for information from external sources. Even in this direction, there was not much to help us till recently. The discovery of the Sinnamanur plates and the information supplied in the Vēlvikudi grant of the Pāṇḍya kings have placed a lot of reliable matter before the earnest student of ancient history, and a careful examination of their contents is sure to enable him to arrive at a satisfactory solution which has all along been sought for in vain. The previous scarcity of materials served only to mislead inquirers.

The credit of a critical analysis of all the ancient Tamil works and of laying bare the historical matter contained in them belongs to the late Mr. Kanakasabai Pillai. By a study of the various texts which deal with the kings of Southern India, he has made out a genealogy of the three great dynasties that held sway over parts of the Dekhan in ancient times. But following the track of the Honourable Mr. Komarasawmy, who pointed out that Gajabāhu mentioned in the *Ślappadigāram* must be identical with Gajabāhu I of Ceylon who ruled from A.D. 135, he assigned dates to the kings mentioned in the classical poems which do not appear to be correct as they are not borne out by the facts brought to light by recent researches.

Dr. Hultzsch suspected this long ago and the late Mr. Venkayya shared the same view.

Many others also hold that the kings celebrated in these poems must be assigned to the 2nd century A. D. Writers on the early history of India generally adopt the date arrived at by Mr. K. Pillai for the Tamil works. It is high time, therefore, to review the whole position, briefly though it be, as it is necessary for our present purpose to assign approximate dates to a few of them.

But before doing so, it is necessary to make an observation as regards the kings and bards noticed in these works. We are led to believe that till the time of Perundēvanār, the reputed author of the Tamil *Mahābhārata* which is popularly ascribed to the period of the last *Sangam*, these poems, written at various times, remained as stray pieces. The credit of collecting them is due to Perundēvanār. Not only did he collect them together, which by itself was an important service, but he added an introduction and perhaps also supplied an annotation with a short account at the end of each piece as to when, by whom and in whose honour it was composed. We are directly concerned here with the account furnished by him of the kings and bards. Perundēvanār's time is known to us by the mention in his work of his patron, the Pallava king Tellārrerinda Nandipōta-varman whom we may identify with Nandivarman III, the grandson of Nandivarman Pallavamalla. He appears, therefore, to belong to the beginning of the 9th century A.D. For historical purposes, we can at

best regard literary evidence as second rate ; and, if it is remembered, that we are to make use of certain additional information about the kings which the bards themselves did not supply, it will be evident that we must be all the more cautious in utilising it. But though the authenticity of this information may be called in question, yet as the person who supplied it was not far removed in point of time from the poets and kings, we may safely presume that popular tradition, as current at the time when the poems were written, is accurately reflected in his annotations. Or it may even be that Perundēvanār found in the very manuscripts before him the information which he has given us.

For purposes of history we can freely adopt the accounts given in *Puranānūru*, *Pattappāt̄tu*, *Padirrupattu* etc. These poems have been edited in an admirable way by Mahāmahōpādhyāya V. Swaminathier who gives now and then short notices of *Agam* which has not yet appeared in print. Altough *Śilappadigāram* and *Maṇimēgalai* are classed among the *Sangam* works, serious doubts may justly be entertained as to whether they speak of contemporary kings and events ; and therefore great caution is necessary before utilising wholesale the materials contained in them. Several savants of Tamil literature would not like this remark. But all the same we wish to record here our reasons for holding this position. The two works in question contain a romantic account of a certain Kāṇnagi famed for chastity and of Maṇimēgalai, the daughter of a hetaira of Kāṇnagi's husband Kōvalan. Enraged at the

unreasonable murder of her husband, Kanṇagi miraculously sets fire to the city of Madura whereupon the Pāṇḍya king struck down by remorse for the unjust act kills himself. A heavenly palanquin is seen to descend to earth to carry Kanṇagi to the abode of the gods. The people who observed this, erected a shrine for her worship and this was at once followed by the initiation of the same worship in other countries both in and out of India. The romantic nature of the story will not fail to strike any one at the very outset. Under the circumstances it cannot be granted that it relates to contemporary events. On the other hand it would be natural to view the legend as a story spun out by the poets, if not wholly from their imagination, at least with liberal addition to traditional beliefs extant at the time, of events long past. Is it possible, we ask, that a person however virtuous he or she may be, would be invested with divinity even at the very moment of death? In our opinion, which we are sure will be shared by many, the story of the person should have remained in the memory of the people for a long time before any halo of divinity could gather round it. It passes one's comprehension to imagine that people should have set about erecting a temple for a heroine at or soon after the time of her death. We would ask further how long it would have taken for her fame not only to spread but to strike such deep root in other countries as to cause her image to be enshrined in costly temples. In this connection the reader will bear in mind that she was neither a royal personage nor a religious prophetess.

In all probability, if the story is due to a development of events taken from life, it must have been written long after Kaṇṇagi had been deified. As such we cannot assume the contemporaneity of the kings mentioned in these works with the date of their composition. Our view is that the authors, not knowing the time when the kings mentioned by them individually flourished have treated persons belonging to different ages as contemporaries and thus brought together a Gajabāhu, a Nedunjeliyan and a Karikāla as living at the same time. By conclusive evidence it has been shown elsewhere that the last two kings should have lived at least a century apart. And we would further point out here that Mr. Kanakasabai Pillai's identification of Nūrrangannan mentioned in the *Silappadigaram* with Śātakarni is entirely untenable, because there is no warrant for the reading Śātakarni of the name Śātakarni which we find in all inscriptions and coins. Though attempts at translating proper names are not quite uncommon, yet it would seem that in this case Nūrrangannan is not a translation of Śātakarni. If the Tamil name was the result of perfect translation we should have expected Nūrrangādan instead. No foreigner has ever dealt with proper names in this fashion. We have the mention of Indian kings and geographical places by Greek and Roman writers and by the Chinese pilgrims who visited India. We may note that none of them has adopted the novel method. And again it is a wonder that a similar attempt at translation was not made in the case of the other name Gajabāhu

into Yānaikkai. We would further state that if you examine carefully the contents of *Maṇimēgalai*, you find mentioned in this work, assigned to the second century A.D., systems of belief and philosophy that could not have struck root till the eighth century.

The honourable Dewan Bahadur L. D. Swami-kannu Pillai very kindly furnishes the following note on the question of the date of *Śilappadigāram* and *Chintāmaṇi* :—

“ As regards the date of composition of *Śilappadigāram* I have found that the details given by Adiyārkunallār in nāḍukāṇkādai and the prophecy about “ ādi-ttingal āriruḷ pakkattu alalśer kutṭat-tatṭamī nānru velli-vārattu,” etc. are satisfied in only one year between A.D. 1 and A.D. 1300, i.e., A.D. 756. Similarly I have quite recently found that the details given in Jivakachintāmaṇi in *Gāndaruva-tattaiyārilambagam* (text regarding the *Muhūrtham* for construction of Kānakkidāṅga and commentary by Nachchinārkiniyār on the 1st verse) are correct for only one year, A.D. 813.

“ In either case the actual composition of the poems may have followed the respective dates by 60 to 80 years the ordinary period for which *Panchāngas* are preserved. My view is that the poets could have obtained the details only from a contemporary *panchānga*, if indeed they did not find the details in the materials used by them for the poems. In the case of Jivakachintāmaṇi there were materials on hand.

“ The interval between this composition of *Śilappadigāram* and *Chintāmaṇi* was only about 60 or 70

years or at most about 150 years not 700 years as supposed by Kanakasabai Pillai and others."

We can safely accept Mr. Swamikannu Pillai's date, A.D. 756 for *Silappadigaram*. Still, we cannot but maintain that the matter contained in this and other works of a similar nature is useless for purposes of history. If we are asked to explain further why we adopt the accounts furnished in *Puranānūru* and *Pattuppāṭṭu* as come down to us from the hand of Perundēvanār,—an author who cannot be said to have lived earlier than the date (A.D. 756) assigned to *Silappadigaram*—we would say that Perundēvanār stands in the high position of an editor of some older and trustworthy historical documents of great merit, while the authors of *Silappadigaram* and other similar works appear before us as mere story-tellers and that their compositions are full of improbabilities, impossibilities and inconsistencies.

SECTION V.—GENEALOGY OF THE EARLY PANDYAS.

We now proceed to notice the kings mentioned in the Tamil classical works and to state their probable periods. But as most of them could be fitted into the genealogy of the Pāṇḍyas mentioned in copper-plates, it is better to give their pedigree here and then discuss the facts connected with each king. As already stated, our principal sources of information in this direction are the two sets of copper-plates from Sinnamanūr, the Madras Museum plates of Jatilavarman, and the Velyvikudi grant of

Nedunjadaiyan. The kings mentioned in these are indicated in the following four tables :—

I.—MADRAS MUSEUM PLATES OF JATILAVARMAN.

- (1) Māravarman, the destroyer of the Pallavas.
- |
- (2) Jaṭilavarman ; fought the battle of Viṇṇam, Śeliyakkuḍi and Veṭṭūr; put to flight Adiyan and his allies, the Pallava and the Kēraḷa, at Ayirūr, Pungaliyūr and Āyiravēlī ; defeated the Western Kongu king ; destroyed Vilinam and subdued the king of Vēṇ.

II.—SMALLER SINNAMANUR PLATES.

- (1) Jayantavarman.
- |
- (2) Arikēsari Asamasaman Alamghyavikrama Akālakāla Māravarman ; performed *hiranyaagarbha* and *gōsahasra* and *tulabhāra* ceremonies.
- |
- ; fought the battle of Marudūr.

III.—BIGGER SINNAMANUR PLATES.

- (1) Arikēsari Parānkuśa Māravarman ; conquered the Pallavas.
- |
- (2) Jaṭila
- |
- (3) Rājasimha
- |
- (4) Varaguṇa—Mahārāja
- |
- (5) Śrimāra Śrivallabha Parachakrakolāhala
- |—————
- (6) Varaguṇavarman. (ascended the throne in A.D. 862)
- (7) Parāntaka Viranārāyaṇa Sadaiyan
- |
- (8) Rājasimha II Māravarman

IV.—VELVIKUDI GRANT.

- (1) Pāṇḍya Palyāgaśālai Mudukudumi Peruvaludi
: Kalabha inter-regnum
- (2) Kaṭungōn
- (3) Māravarman
- (4) Seliyan Sēndan
- (5) Arikēsari Asamasaman Māravarman ; fought the battle of Nelvēli : performed *tulabhāra* and *hiranyagarbha* ceremonies.
- (6) Śādaiyan ; fought the battle of Marudūr.
- (7) Tēr-Māraṇ ; defeated the Pallavas, married a Ganga princess
and subdued Malakongam.
- (8) Parāntaka Neḍunjaḍaiyan (A.D. 770.)

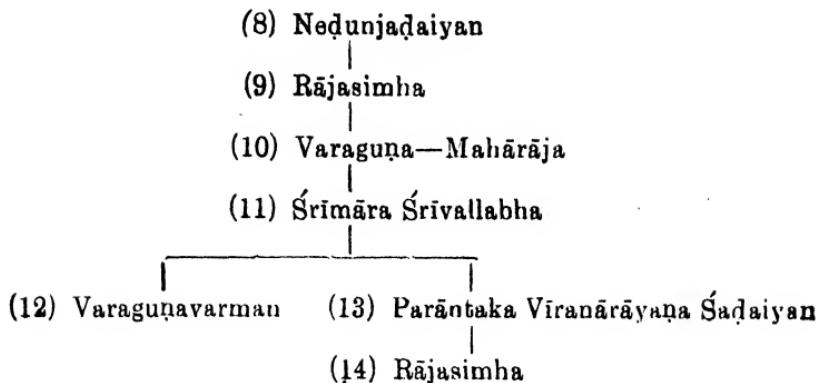
We shall first consider the bigger Sinnamanūr plate. It was issued in the second year opposite the fourteenth of the reign of Rājasimha, who is stated to have fought with the king of Tanjore. As Chōla copper-plates inform us that Parāntaka I (A.D. 907-953) defeated a Pāṇḍya contemporary of his, named Rājasimha, we can assign the bigger Sinnamanūr plates to the 10th century A.D. It may be said here that the script in which the record is engraved does not militate against this conclusion. Another point in favour of this identification is contained in the fact that Varagunavarman, whose accession took place in A.D. 862, figures in the genealogy as the uncle of this Rājasimha and therefore not far removed from him in point of time. We may note also that the date of accession of Varagunavarman will yield for Jatila a date falling somewhere about the third quarter of the 8th century A.D. This suggests that the

latter might be identical with the king of that name whose record, dated in A.D. 770, has been found in the cave temple of Narasiṁha at Ānaimalai in the Madura district. Now we shall see where this genealogy fits in with that furnished in the Tamil portion of the Vēlvikūdi grant which was issued in the third year of the reign of Parāntaka *alias* Nedunjadaiyan (*i.e.*, Jaṭila). It records that the king's minister was the Vaishṇava saint Madhurakavi. The mention of the two names of the king and of his minister conclusively proves that he is none other than the king mentioned in the Ānaimalai inscriptions which also furnish the same names. It is thus evident that he is identical with Jaṭila the fourth ancestor of Varaguṇavarman. The combined genealogy of the bigger Sinnamanūr plates and Vēlvikuḍi grant as given by the late Rai Bahadur Venkayya, who has fully discussed their contents,¹ is as follows:—

TABLE V.

- (1) Palyāgaśālai Mudukudumi Peruvaludi
: Kaṭabhra inter-regnum
- (2) Kaḍungōn.
- (3) Māravarman
- (4) Seliyan Sēndan
- (5) Arikēsari Asamasaman Māravarman
- (6) Sādaiyan Raṇadhiran
- (7) Tēr-Māran

¹ *Annual Report on Epigraphy*, for 1908.



There is one other way of viewing the information supplied by the two sets of documents and it consists in supposing that Varaguṇa-Mahārāja of the bigger Sinnamanūr plates is identical with Nēdunjadaiyan of the Vēlvikudi grant. True that in this case we could avoid introducing into the genealogy a Rājasimha and a Varaguṇa about whom nothing is known. But the strongest objection to such an identification is that we have only a single sovereign between Nedunjadaiyan of about A. D. 770 and Varanguṇavarman who ascended the throne in A. D. 862 and we are obliged to give him a reign of nearly one hundred years which is absurd on the very face of it. The only possible way of identifying the kings mentioned in the two sets of copper-plates is that presented here as table V¹.

A word may now be said as regards the kings mentioned in the smaller Sinnamanūr and the Madras Museum plates. Both appear to have been issued in the reign of one and the same king as is evidenced by the fact that they are both engraved by

a certain Arikēsari the son of Perumbaṇaikkāran. While the Museum plates give only two members of the Pāṇḍya family, *viz.* Māravarman and Jaṭila, we have reasons to believe that the smaller Sinnamanūr plates contained more names of which the earliest two are preserved, *viz.* Jayantavarman and Arikēsari Māravarman. Regarding the successor of the second, the plates report that he fought the battle of Marudūr. Neglecting for a moment the palaeography of the records, we see that in the combined genealogy obtained from the bigger Sinnamanūr and the Vēlvikudi plates, these three names could be identified with Nos. (4), (5) and (6) who are respectively called Śēndan, Māravarman and Śadaiyan. It may be remarked that the name Jayanta is the Sanskritised form of the Tamil Śēnda and of the last member the Vēlvikudi plates state, like the smaller Sinnamanūr grant, that he fought the battle of Marudūr. The two kings mentioned in the Madras Museum plates may perhaps be identified with Nos. (7) and (8) of table V because as in the Vēlvikudi grant, the Museum plates give the names and surnames of the king, in whose reign they were issued, to be Parāntaka, Nedunjadaiyan, Paṇḍitavatsala, Virapurōga, Vikraṇapāraga and Śrivara. The above consideration shows that the missing plate or plates in the smaller Sinnamanūr set should have contained three names including that of the victor of Marudūr, if it is to be admitted that the engraver of this set, *viz.* Arikēsari son of Perumbaṇaikkāran, is the same person who is stated to have written the Madras Museum plates. We are thus led to suppose that the Madras

Museum plates and the Vēlvikudi grant were issued in the same reign, the first in the seventeenth year and the second in the third year of Nedunjadaiyan's rule, the interval of time being fourteen years. The earlier grant was engraved by Yuddhakēsari Perumbanaiikkāran while the later was written by Arikēsari, son of Perumbanaiikkāran. We might suppose that the former was the father of the latter. If the Vēlvikudi grant and the Madras Museum plates were issued in the same reign, it may be asked why the former omits to mention the several battles noticed in the latter. This is quite easy to answer and the reply consists in the fact that the former grant was issued in the third year of reign when the king had not fought the battles. In favour of the identity, it might be further said that, while the Vēlvikudi grant states that the father of Nedunjadaiyan defeated the Pallavas in several battles, the Madras Museum plates call him Pallavabhanjana quite in keeping with the other.

SECTION VI.—PANDYA KINGS UP TO THE MIDDLE OF THE 7TH CENTURY A. D.

The Pāndya kings mentioned in early Tamil literature are the following :—

- (1) Vadimbalamba-ninra-Pāndiyān.
- (2) Pāndiyān Karungai-oł-vāl-Perumbeyar Valudi.
- (3) „ Arivudai Nambi.
- (4) „ Palyāgaśālai Mudukudumi Peruvaludi.
- (5) Sittiramādattu-tunjina-Nan-Māran.
- (6) Talaiyālangānattu-Seruvenra-Nedunjeļiyan.
- (7) Ilavandigaippallī-tunjina-Nan-Māran.

- (8) Kūḍagārattu-tunjina-Nan-Māran.
- (9) Pāṇḍiyān Kirān Sāttan.
- (10) Kānappēr-eyil-kāḍanda-Ugra-Peruvaludi.
- (11) Velliyaṁbalattu-tunjina-Peruvaludi.
- (12) Arikēsari Tēr-Māran.
- (13) Ollaiyür-tanda-Pūda-Pāṇḍiyān.

The first three of these belong to earlier times than those represented in the copper-plates. In one of the ten idylls, *viz.* *Maduraikkānchi* of Māngudi Marudanār, Palyāgasālai Mudukudumi-Peruvaludi and Vadimbalamba-ninra-Pāṇḍiyān are mentioned among the remote ancestors of Nedunjeliyan, the victor of Talayālangānam.

Which of them is earlier is not stated here. But from stanza 9 of *Puranānūru*, which was written by Muḍattāmakkāṇṇiyār in praise of the Pāṇḍya king Palyāgasālai Mudukudumi-Peruvaludi, it is gathered that Vadimbalamba-ninra-Pāṇḍiyān is earlier in point of time. Tamil literature says of this king (1) that he made the river Pahruli which is no longer in existence, (2) that he performed a grand festival in honour of the Ocean God, and (3) that he made rich presents of gold to certain *vayiriyar* by which panegyrists or dancers are meant. When the smaller Sinuamanūr plates say that a Pāṇḍya king cast his spear for the return of the sea, when the bigger plates record that, though the ocean was disturbed on account of the end of the *Yuga*, it took refuge with the splendour of the footstool of a Pāṇḍya king, and when the Vēlvikudi grant states that there was a deluge and that the Pāṇḍya king survived it, we have perhaps to understand that these

references are to Vadimbalamba-ninra-Pāṇḍya. For these considerations we regard him as a historical person.

Pāṇḍiyān Karungai-ol-vāl-Perumbeyar-valudi.—This king is represented by a single stanza in the *Puranānūru* and it was composed by Irumbidarttalaiyar. The poet was the uncle of the Chōla king Karikāla whom he is said to have helped in getting the throne. It seems, therefore, that this Pāṇḍya king belonged to the time which immediately preceded the reign of Karikāla, i.e., the beginning of the sixth century A. D. He was a powerful sovereign of some military renown and his wife was a model of chastity.

Pāṇḍiyān Arivudai Nambi.—One of the stanzas in *Puram* (188) is said to have been sung by this king and another (184) was composed by Piśirandai in honour of Arivudai Nambi. Both do not give us any information regarding the king. While the former states that there is nothing to be achieved by one who has no issues, the latter records that it is better to levy small taxation and utilize the amount to good purposes than heavy taxation turned to bad use.

Hereafter we are on more firm historical ground.

Palyāgaśālai Mudukudumi-Peruvaludi.—There are five short pieces (vv. 6, 9, 12, 15 and 64) in the collection of *Puranānūru* composed in praise of this king by three contemporary poets, viz. Kārikilār, Netṭimaiyār and Nedumballiyattanār. We gather from those that his fame was known in the northern regions beyond the tall and snowy mountain, in the

west and east beyond the seas, in the south beyond the river Kumari, in the regions below the earth and in the land of the gods (on account of the innumerable sacrifices performed by him). In rendering justice, he resembled the point of a scale. With his army, which consisted of huge elephants, he marched against his enemies, took their fortresses, and brought home valuable jewels with which he rewarded many of those who sought him for presents. Through the streets, which were full of ruts caused by the frequent passage of cars, he drove herds of white mouthed asses and destroyed the fortifications of his enemies. He led his big cars, yoked to proud horses, into the cultivated fields of his enemies so as to devastate them by the stamping of their hoofs. He caused destruction to their fresh water tanks guarded by watchers by letting into them a number of thick necked, long tusked, proud-footed and angry-looking elephants. He was provided with a powerful army and effective weapons and when his foes marched against him intent on destroying these, they were themselves destroyed. There were several halls with sacrificial posts planted and fitted with the things necessary for the performance of *yāgas*. So many were the sacrifices performed by him that the epithet *Palyāgaśālai* came to be attached to his real name Kudumi. His crown was praised by *Brahmanas* versed in the *Vēdas*. Such was his glory that the *Bāṇas* did not feel it derogatory to put on him wreaths of lotuses and the poets did not feel the indignity of preparing his cars.

The performance of one thousand sacrifices attributed to one of the ancestors of the first king

mentioned in the smaller Sinnamanūr plates undoubtedly refers to this king. And we might perhaps trace another allusion to the achievements of this king in the bigger Sinnamanūr plates when they report that numberless kings and emperors who performed the *rājasūya* and *aśvamēdha* sacrifices passed away before Arikēsari ascended the throne. The Vēlvikudi grant mentions him by his name and epithet, and thus clearly testifies to his having performed several sacrifices which we find recorded in the account given of him by contemporary bards. There is not much doubt as to his having been a powerful sovereign who by his valour subdued many hostile kings. And it is perhaps as a result of these successes that he undertook to perform the sacrifices for the vindication of his strength and supremacy over other kings of the Dekhan. The Kalabhra invasion, which seems to have taken place immediately after the accession of his successor, was perhaps due to their having taken into their heads to wreak vengeance on the Pāṇḍyas for the aggression on the part of Palyāgaśālai Mudukudumi-Peruvaludi. The period of his rule might be roughly placed at the second quarter of the sixth century A.D. The description given as to how he dealt with the territory of the kings overcome by him shows that he was actuated by a spirit of vengeance. When we look at the probable period of his rule we may presume that one of his immediate predecessors suffered defeat at the hands of the Chōla Karikāla and this king probably thought of retrieving that loss.

The Kalabhra inter-regnum which followed soon after the reign of Mudukudumi does not appear to

have lasted long. From the mention in the W. Chalukya and Pallava copper-plate charters of the Kalabhras along with the Pāṇḍyas, Chōlas and Kēraḷas and from an account given in the Tiruvi-laiyādal-purāṇam about a certain Mūrti-Nāyanār, a devout Śaiva who is said to have felt much for the misrule and religious persecution of the Karnāṭa king who invaded and got possession of Madura, it has been conjectured that the Kalabhras may have belonged to the Kanarese country. At the time of which we are speaking, the Kadaṁbas appear to have been very powerful in that portion of the land. In fact one of the kings of that dynasty claims to have taken the three crowns evidently meaning that he subdued the Chēra, Chōla and the Pāṇḍya contemporaries of his and this is Kākusthavarman assigned to the middle of the sixth century A. D.

Kadungōn.—This king perhaps reigned in the period A.D. 560-590. The Vēlvikuḍi grant states that he, the Pāṇḍyādhirāja, appeared like the sun springing out of the stormy ocean and quickly removed the right which other kings had over the goddess of the earth and established his own exclusive right over her, thus hinting that he put an end to the Kalabhra inter-regnum. The account given about him in Tamil literature is that it was during his time that the first academy of Tamil poets came to an end. In the collection of *Puranānūru* there is not a single piece written in his honour. But among the Chēra kings there was a sovereign by name Sēramān Śelva Kadungō-vālī-Āthan and he is celebrated by a stanza written by Kapilar. He cannot belong to this period.

Much is not known about his son the Adhirāja Māravarman Avaniśūlāmaṇi. It is said that he made the earth his sole possession and wedded the goddess of prosperity. We might assign him to A.D. 590 to 620. *Puranānūru* makes mention of three Māravarmans who respectively died at Ilavandigaippallī, Kūḍagāram and Śittirāmādām. The contemporary bard of the last of these was Madurai Kūlavāṇigan Śāttanār. The first two appear to have flourished about the same time and more will be said about them after we deal with Śeliyan Śēndan, whose successor one of them was. As the plates report that Māravarman Avaniśūlāmaṇi lived in prosperous times we have perhaps to identify him with the one who died at Śittaramādām because, as will be shown below, there was a severe famine in the reign of the other.

Śeliyan Śēudan.—(A. D. 620—650.) In dealing with the date of Maduraikkānchi and its hero in the *Indian Antiquary* Vol. XL., sufficient grounds have been adduced to show that this king is identical with Nedunjeliyan, the victor of Talaiyālangānam and that he should be ascribed to the period A. D. 620—650. As the Vēlvikudi plates report, he was renowned for his heroism. He defeated the Chēra and Chōla kings of his day together with five potentates. Nedunjeliyan defeated the Chēra king Yānaikkat̄chēy-Māndaranchēral-Irumborai and captured him as prisoner and finally set him at liberty. This same Chēra king is said to have fought a battle with the Chōla Rājasūyamvēṭṭa Perunatkillī. Another Chēra sovereign of the time

was Śēramān Māvenkō. That the Pāṇḍya king Ugra-Peruvaludi is either identical with Nedunjeliyan, or at any rate is not far removed from him in point of time, is suggested by the fact that the contemporaries of these are celebrated in the songs of the same bards. If this identification could be established it would show that he captured the fortress of Kānappēr and died (in the temple) at Madura which is known as Velliambalam. *Puranānūru* contains several stanzas sung in honour of Nedunjeliyan of Talaiyālangānam fame by the four poets Kudapulaviyanār, Kallādanār, Māngudikilār and Idaikunrūrkilār. That Vēl-Evvi and Vāttārrelini-Ādan were among the feudatories of Nedunjeliyan, may also be gathered from some other stanzas in the same collection ¹.

The defeat of the Chōla and Chēra sovereigns is one of the greatest achievements of this king. It made him the sole monarch of the three ancient territorial divisions of the Dekhan. It is necessary to point out here that the Chōlas had a very limited dominion in the south at this period, much of the northern portion having passed into the hands of the Pallavas and the south being occupied by the Pāṇḍyas. The crushing defeat now inflicted by the Pāṇḍya king on the Chōlas once for all dispossessed the latter of the little hold that they had in the Tanjore and Trichinopoly districts. There are reasons to believe that the Chōlas thereafter confined themselves to Cuddapah, Kurnool and Bellary districts where they may have continued to rule as

¹ For further details the reader will see Ind. Ant. Vol. XL, on Maduraikkānchi.

Pallava feudatories. In favour of this supposition we note (1) that Hiuen Tsiang who visited India about this period locates his *Chu-li-ye*, i.e. Chōla, somewhere in the Telugu district and (2) that the inscriptions of the Chōlas are actually found in this locality. That this was the case is conclusively proved by one other fact *viz.*, that the Pāṇḍyas had never more to fight with the Chōlas which would have been the natural course open to them if the latter held any territory in the Trichinopoly district. On the other hand the enemies of the Pāṇḍyas were the Pallavas. The Chēras appear to have contended also with the Pāṇḍyas and it was left to the successors of Nedunjeliyan to deal with them. Having for ever driven the Chōlas from their ancestral possession, the Pāṇḍyas seem to have assumed the title of Śembiyān and Śōlan which, as we shall have occasion to notice, were borne, by more than one successor of this king. The appropriateness of this title to the Pāṇḍya kings is explained by the fact that they were governing most of the ancient dominions of the Chōlas. If there were any remnants of the ancient Chōla family at Uraiyūr, which would necessarily have been the case, they do not appear to have had any vestige of power and do not, therefore, deserve mention. From what has been said above, it will be clear that the territory immediately to the south of the Pallavas was in the possession of the Pāṇḍyas at this time. Naturally, therefore, the successors of Nedunjeliyan in striving for the supremacy of the south had to encounter them for full eight generations. That

power had played its role of greatness for several centuries prior to the middle of the seventh century A.D. The oil which fed the lamp of Pallava power was becoming spent. We see the last steady flame of it in the reign of Narasimhavarman I and we do not fail to perceive the dimness of the light during the days of his weak successors. Eventually presenting a bright glow at the time of the usurper Nandivarman Pallavamalla, it died out practically with his death. It is necessary to remind our readers that the contemporary history of the period following the reign of Nedunjeliyan is that covered by the rule of Narasimhavarman's effeminate followers culminating in the usurpation of their dominion by Pallavamalla and the collapse of that power soon after his death. Want of organisation and internal dissensions added to the weakness of the sovereigns had been the bane of Indian constitutions and they eventually contributed to their decline and fall. Extension of dominion always brought with it conflicting interests and an increase in the number of the ruled with different ideas of government, justice and internal policy. If the existing political institutions of a country, though sufficient to keep in check a limited kingdom, are not changed and better organisations started to suit the altered state of things, which naturally follows on the wake of an expansion of territory, disintegration begins to set in and this affords to the subdued powers an opportunity to raise the standard of revolt for which they have been only waiting with a view to proclaiming their independence. Internal dissensions, it is needless to say,

are the cancerous sores in the body of a state and while they exist, the strength and resources of the country become completely exhausted, thus making the way easy even for a weak enemy to throw off his overlords. Such was the state of the Pallavas at the time of which we are speaking. It was not difficult, therefore, for the successors of Nedunjeliyan, though they were not as powerful as he, to snatch from the Pallavas their newly conquered territory in the Trichinopoly and Tanjore districts.

Malakūṭa: Its identity with Milalai-kūrram, one of the principal divisions of the Pāndya country.

Here we must notice what the Chinese pilgrim Hiuen Tsiang, who visited India in the middle of the seventh century A.D., has recorded about the Pāndya territory, its people and their pursuits. This leads us to take up the question of the identification of the *Malakucha* country mentioned by the pilgrim. Several persons have had their say concerning the identification of this locality. But it seems that the place has not yet been satisfactorily identified. Dr. A. C. Burnell has contributed a learned article on the question, in the *Indian Antiquary*. Vol. VII. pp. 39 ff. Here the author attempts to settle the point by first identifying Hiuen Tsiang's southern Charitrapura and his whole position may be summed up as follows:—

Hiuen Tsiang describes his southern Charitrapura as a port situated on the north-east of the kingdom of Malakūṭa. As the pilgrim returned to Kānchipura from Malakūṭa and thence proceeded to Konkanapura, it is evident that Madura and the

extreme south of India cannot be intended by Malakūṭa; and again if this be assumed to be Madura and Charitrapura be Negapatam, it is difficult to understand the statement that Charitrapura was in the north-east of the kingdom.

He admits that for a time the Pāṇḍya kings of Madura held in subjection what is now the Tanjore province and what was once the best part of the Chōla kingdom but questions if Negapatam could ever have been their northern limit. If by Malakūṭa Madura is meant, Hiuen Tsiang could hardly have said that the Malaya mountains are to the south of it. He should have put them in the west.

The distance given by Hiuen Tsiang must be left out of consideration because it is not possible to ascertain the exact measure of the *li* the pilgrim used, as it varied enormously even in China at different periods.

According to him, the only sure data from which we could find out the southern Charitrapura are: (1) It was in the north-east corner of Malakūṭa, and (2) Malakūṭa was the kingdom next on the south to Dravida of which the capital was Kāñchipura.

Basing his arguments on the information supplied by a Tanjore inscription that Malakūṭa-chūḍāmani-chaturvēdimangalam is mentioned as a place in Āvūr-kūrram, he concludes that Malakūṭa was the name of the kingdom comprised in the Kāvēri delta, that the name itself appears as a suburb of Kumbhakonam, which was probably the capital of the Chōlas and that Charitrapura is identical with Kāvērippatṭanam the once famous port at the mouth

of the Kāvēri and mentioned by Ptolemy as *chabaris emporium*.

These are the considerations which led Dr. Burnell to locate Hiuen Tsiang's Charitrapura and Malakūṭa in the Chōla territory and identify them with the places mentioned in the last paragraph. The learned Doctor's identification of Malakūṭa with the country surrounding Kumbhakonam or more properly Svāmimalai is generally accepted but there are strong grounds against it and the incorrectness of it will be quite apparent from what will be discussed hereafter. It must be said that at the time he wrote his article, epigraphical research had not advanced much. There were also other facts which the Doctor had not taken into account. Against his identification the following facts may be set forth :—

- (1) That neither Svāmimalai nor Kāvērippattnam was in a district which bore the name Malakūṭa.
- (2) There is no authority for the statement that Kumbhakonam was ever the capital of Chōlas and that Malakūṭa was the name of a former suburb of it.
- (3) The Tanjore inscription, which Dr. Burnell refers to, does not mention Malakūṭachūḍāmaṇi-chaturvēdimangalam. It refers to a place Manukulachūḍāmaṇi-chaturvēdimangalam in Avūrkūṛram which was a sub-division of Nittavinōda-vaḷanāḍu. Prof. Hultzsch has pointed out these inaccuracies.

- (4) We cannot leave out of consideration the distances given by the pilgrim from one place to another for the mere reason that the measure of a *li* varied at different periods. Whatever might have

been the equivalent of it at different times, it could only have denoted a particular distance when used by one person. It is not very difficult to find out the modern equivalent of a *li* of Hiuen Tsiang. We cannot persuade ourselves to believe that the pilgrim, who has taken pains to ascertain and note the distances of places, would have erred very widely in this direction and especially when he speaks about places which he himself had visited. There may be some slight discrepancies in the account which he has recorded from hearsay, but for this reason we cannot reject his distances as being entirely unworthy of credence. So far as we are able to find out the value of a *li*, its modern equivalent comes to very near a furlong. Accordingly, we have to look for the Malakūṭa country not in the immediate vicinity of Dravida but 400 miles to the south of Conjeeveram. It is clear, therefore, that this country cannot be located in the ancient Chōla dominion, but must be in the territory of the Pāṇḍyas. The identity of Charitrapura with Kāvērippatṭanam, as Dr. Burnell would have it or with Negapatam, is out of the question. Beal is of opinion that the separate existence of a southern Charitrapura different from the one in Odra (Orissa) is not warranted by the writings of Hiuen Tsiang. According to this author, Julian's interpretation of the passage, which involves a southern Charitrapura, is incorrect and he says that the correct reading of the original text is "going from Mount Malaya in a north-eastern direction there is a town at the sea-dividing." What that town is is not stated.

One reason which weighed strongly in the mind of Dr. Burnell about these places was that Hiuen Tsiang was not giving a random account of territories situated far and near but was mentioning them one after another in succession. His data that Malakūṭa must be next on the south to Dravida is certainly correct and unassailable. But his supposition that the Chōla territory lay next to the south of Dravida at the time of the pilgrim's visit is a genuine mistake which led him on the wrong track. Hiuen Tsiang himself locates the Chōla territory 1000 *li* to the south-west of Dhānyakaṭaka *i. e.*, Amaravati in the Kistna district which, as has been shown by others takes us to Kurnool. When the pilgrim himself has said this, we have no reasons to infer that the territory to the south of the Pallava dominion belonged to the Chōlas. We have already pointed out that at the time of Nedunjeļiyan, the Chōlas were completely dispossessed of their ancestral dominion in the Trichinopoly and Tanjore districts and that the successors of his had never more to fight with them but only with the Pallavas. It seems that the latter fact is a clear proof that the Chōlas had no hold in that locality, which appears to have been shared by the Pallavas and Pāṇḍyas. Thus there is no doubt that Malakūṭa must represent the Pāṇḍya country or be an important territorial division in it. The distance given by the pilgrim of Malakūṭa from Conjeeveram, *viz.* 3000 *li*, takes us to very near the capital Madura. In early times there was a clear route to Madura which passed through Pudukkottai State and Koḍum-bālūr is said to have been a place where travellers

halted on their way. As such, the people who supplied the information to the pilgrim could have known well the distance. One of the most important territorial divisions of the Pāṇḍya country in ancient times was Milalai-kūrram. From the Tirup-pūvaṇam grant it is gathered that this division had several districts in it. Two of these are Kil-kūrru and Naḍuvir-kūrru which, as the names indicate, must have formed the eastern and central portions of the bigger division Milalai-kūrram which the Chinese traveller should have called Malakūrra (Malakūṭa) deleting the intermediary letter *la*. There are reasons to believe that this division covered a large area surrounding Madura. Again, the description given by Hiuen Tsiang of this country, its people and their pursuits is quite characteristic of the Pāṇḍya and an unmistakable proof is here afforded that he meant only the Pāṇḍyas. He says :—“The land and fields are impregnated with salt. The produce of the earth is not abundant. All the valuables that are collected in the neighbouring islets are brought to this country and analysed. The temperature is very hot. The men are dark complexioned, firm and impetuous in disposition. They are wholly given to commercial gain.” By the words of the pilgrim that all the valuables collected in the neighbouring islets are brought here, he must be referring to the enormous quantity of pearls which were collected from the sea and for which the Pāṇḍya country was famous from the remotest period. The third section of this book will amply bear out the statement of the pilgrim that the people were wholly

given to commercial pursuits. We need hardly say that the description of the people suits very well the Kallar and Maravar castes of the Pāndya country. It may be further added that it will not be applicable to the people of the Chēra country, though it is possible to suppose that Malakūṭa may stand for Malai-nādu.

The pilgrim takes us from somewhere near Madura southwards to Tinnevelly province where he refers to the Malaya mountains noted for sandal-wood and *karpūra* trees and then he speaks of Potalika, *i.e.* the Podiyamalai giving us, as shown by Prof. Hultzsch, a distorted version regarding the sage Agastya, who is frequently mentioned in Tamil literature as the family priest of the Pāndyas. With the pilgrim's words that serpents are seen twining round the sandal-wood trees of the Malaya hills compare Kālidāsa's parallel verse

भोगिवेष्टनमार्गेषु चन्दनानां समर्पितम् ।
नास्तस्त्करिणां त्रैवं त्रिपदीच्छेदनामपि ॥

which speaks of the same mountain adjoining the Pāndya country. It is worthy of note that the description given about the Potalika would suit very well for either Kourtallam or Pāpanāśam. The seaport town to which he is referring has to be looked for to the north-east of this hill.

One other point must be made clear. The account of Hiuen Tsiang about Malakūṭa is not what he had seen but is what he had heard from others. Hwui-li seems to give the correct information when it says that he only heard of the Malakūṭa country.

This is assured by two facts which Hwui-li records : (1) that Hiuen Tsiang, when he was about to leave Conjeeeveram for Malakūṭa, was informed of the death of king Rāja Būṇa Mugalan and (2) of the prevalence of famine in that country. The proper equivalent of Rāja Būṇa is Rāja Bhūshaṇa. We find this name in the list of the Pāṇḍya sovereigns preserved by tradition. Looking at the time of the pilgrim's visit to Kānchi, there is no doubt that he is referring to the death of Nedunjeliyan who had perhaps the surname Rāja Bhūshaṇa.

It is an agreeable surprise to find in contemporary Tamil literature some account about the famine referred to in the Chinese account. Nakkirar, the contemporary of Nedunjeliyan's successor Māravarman states, in his commentary on the Iraiyanār Agapporul, that there was a severe famine in the Pāṇḍya country which lasted for twelve years, that the court poets of the Pāṇḍya king were sent away from the country to live elsewhere and to return when the draught terminated and the kingdom resumed prosperity. This affords ample reasons for thinking that, as Hwui-li states, the pilgrim was really prevented from visiting Malakūṭa personally and that by Malakūṭa is meant the Pāṇḍya territory.

It has been stated already that Arikēsari-Māravarman, the son of Nedunjeliyan, was holding the reins of government of the Pāṇḍya country, when the Chinese pilgrim Hiuen Tsiang visited Conjeeeveram. There is not much doubt regarding his identity with Neḍumāran, referred to in the *Periyapurāṇam* as the contemporary of the Śaiva saint Jnānasambanda.

And it will be shown here that he is also the hero of the commentary on *Iraiyanār Agapporul*. This commentary celebrates the military achievements of a certain Māran (*i.e.*, Māravarman) who had several *birudas* and surnames such as Parānkuśan, Arkēsari, Uchitan, Neḍumāran, Varōdaya, Vijayacharitan and Śatrudurantara. He is also called Pūliyan, Tenuavan, Panchavan, Vānavau and Sōlan. One of the stanzas of this commentary is of special importance since it gives pointed reference as to who he was and gives grounds for the identification of this king. It is stanza 106 which states that this king, called here “Neḍumāran, spread the influence of his good rule throughout the world and was victorious in the battle of Nelvēli.” An exact rendering of this occurs in the *Periyapurāṇam* which says that Neḍumāran (the contemporary of Jnānasambanda) established his fame and gained victory in the battle of Nelvēli. The Vēlvikudi plates state distinctly that this king was called Arikēsari and Māravarman and attribute to him victory in the battle of Nelvēli. Thus the king mentioned in the three sources, *viz.*, the *Periyapurāṇam*, the commentary on *Iraiyanār Agapporul* and the Vēlvikudi grant, is evidently the same person. The first two sources are silent as to whom he defeated at Nelvēli but the writer of the Vēlvikudi grant informs us that Māravarman overcame the army of Vilvēli in this field. It has been elsewhere suggested that Vilvēli might be identical with Vilvala-(nagara) which latter place has been identified with Villivalam in the Chingleput district then included in the

Pallava dominion. The identification of the place enables us to say that the Pallavas must have carried on an aggressive war far into the interior of the Pāṇḍya country, *i.e.*, as far as Tinnevelly. One other fact revealed by the Vēlvikudi grant about this sovereign is the defeat inflicted by him on the Chēras. The places where he defeated them are not given; but these are preserved in the commentary on *Iraiyanār Agapporul*. A number of battles are here mentioned and in some of these the enemies overcome by Māravarman are also stated. We give below, with references to stanzas, the account which the book relates about eight battles.

(1) *Kōṭṭaru*. Stanza 36 states that Māravarman drove the Vānavan (*i.e.*, the Chēra) into the forest and captured the fortress of this high walled town.

(2) *Pūlandai*. Stanza 8 records that the Pāṇḍya king defeated several sovereigns who took up the cause of the Vānavan, *i.e.* the Chēra. Stanzas 60, 62, 63, 64 and 66 add that the enemies were on the aggressive. The victory gained in this battle left the Pāṇḍya king in possession of the elephant troops of his foes.

(3) *Southern Śēvūr*. Here the Pāṇḍya king defeated the Śēralar (stanzas 44, 46, 48 and 52.) The place is stated to be at the mouth of a river.

(4) *Ārrukkudi*. The Chēra king defeated by the Pāṇḍya is said to have been the latter's son-in-law or sister's son (stanzas 43 and 54).

(5) *Vilinam*. The place is described as being situated on the seashore. Though the enemies

overcome in this battle are not given, we can presume them to be the Chēras, as the place is in their territory.

(6) *The southern Naraiyūr.* The cause of the battle was extension of dominion. The Chēra king who had the sea for his protection, was defeated in this battle (stanzas 57 and 97).

(7) *Sennilam.* Here, the *Śilaimannar* i.e. the Chēras were defeated (stanza 58).

(8) *Kadaiyal.* The Pāṇḍya king defeated the *Śilaimannar* (stanzas 19 and 41), *Vānavan* (77) *Sēralan*, and took possession of all their wealth (24) and elephants (34); defeated also the *Kādar* and *Karuvar* (84). *Vānavan*, *Śilaimannar* and *Sēralan* are synonymous with Chēra.

The following five other battles are also mentioned, *viz.* Vallam, Maṇarri, Veṇmāttu, Nāṭṭāru and Kalattūr. The above account amply bears out the statement of the plates that Māravarman defeated the Kēralas.

The reputed author of the commentary on *Iraiyanār Agapporul* and four other poets *viz.* Madurai-Marudan-IIlanāganār, Kārikkanñanār of Kāvirippūm-paṭṭinam, Mūlangilār of Āvūr and Vadavañṇakkan-Periyaśāttan have written five pieces in the collection of *Puranānūru* in praise of a certain Māran. He is probably identical with Arikēsari Māravarman, the victor of Nelvēli. Nakkirar, writing about him in *Puram*, says that he is the most renowned of the three kings of the south; that though he was powerful on account of his large army of elephants, horses, chariots and Marava soldiers, yet he was

justly known for his heroism, calmness and liberality. In anger he resembled the god of death, in strength the god Gañeśa, in fame Viṣhṇu and, in successfully carrying out his intentions, the god Muruga. Being equal to these, nothing was difficult for him. He gave away rare ornaments to those who sought him for presents. The poet then concludes, "O ! Māra of victorious sword ! May you be pleased to conduct yourself well, drinking the cool and sweet-scented wine brought by the *Yavanas* in fine bottles and which your ladies pour out in gold cups and offer you with their delicate hands jingling with bangles." He had a number of children who resembled him in prowess and who were capable of reducing the whole of the Tamil country. His queen wore rich jewels and long garlands and was much devoted to him. We have already referred to the twelve years' famine that raged in the Pāṇḍya country during the early years of his reign.

The king is said to have died at a place called Ilavandigaippalli. Let it be noted that we are precluded from interpreting Ilavandigaippalli as 'the Jain temple at Ilavaudigai' for the reason that Nedumāran figures among the sixty-three Śaiva saints. *Periyapurāṇam* states that in the earlier part of his life he was an avowed Jaina. It further adds that, invited by his queen Mangayarkkaraśi and his minister Kulachchirai-Nāyanār, both of whom are also canonised Śaiva devotees, Jñānasambanda visited Madura, overcame the Jainas in disputation and converted the king to the Śaiva creed. The Pāṇḍya queen and minister as well as a number of Jaina

priests, who resided at Ānaimalai and other places, are mentioned in the hymns of Jñānasambanda on Madura. The probable period of this king's reign is A. D. 650-680.

To the same period we have to assign two other persons, *viz.* Kiran Śāttan and Māran Valudi who died at Kūḍagāram and who were perhaps princes belonging to the Pāṇḍya family. These are celebrated in *Puranānūru* by a few pieces composed by some of the poets who have sung in honour of Nedumāran. Kudirai-sākkayan, the other name of Kiran Śāttan, suggests that he was the chief officer who commanded the cavalry of the king. Here, our account of the Pāṇḍya kings represented in early Tamil literature ceases.

Arikēsari Nedumaran was succeeded by his son Kōchchadaiyan Raṇadiran. He had the titles Tennan, Vānavan, Śembiyan and Śōlan which suggest that he was ruling the three Tamil kingdoms secured by his father and grandfather. Not content with this, he seems to have carried his arms against other kings. The titles Kongarkōmān and the sweet Karnāṭaka assumed by him show that he fought with the Kongu king of his day and perhaps with the Kadambas or Gaugas also. The Vēlyikuḍi plates further report that he defeated the Mahāratha at a place called Mangalapura. By Mahāratha is perhaps meant the Western Chalukyas of Bādāmi. Of the two kings Vinayāditya and his son Vijayāditya of that family, the latter is not known to have contended with the southern powers, while of the first it is stated that, at the command of his father, he arrested the excessively

exalted power of the Chōla, Pāṇḍya, Kēraḷa and Pal-lava kings, reduced them and brought them to a state of peace and quiet. It is not unlikely, therefore, that he crossed swords with Vinayāditya. We cannot be positive about his success in the field. Mangalapura, where he is reported to have fought, might be the same as Mangalapuri whence the Balsar charter of Mangalarasa was issued in A.D. 731—32.¹ That it was a principal place in the Western Chalukya territory could also be gathered from the fact that the Kodumbālūr chief Samarābhīrāma, father of Pūdi Vikramakēsarī claims to have killed the Chalukyas at Adhirājamangala.²

Arikēsari Parānkusa Māravarman Rājasimha, the son of the last king, succeeded him. He may be assigned roughly to the period A.D. 710—740. Being in possession of the Chēra and Chōla territories in addition to the Pāṇḍya, he renewed the walls of the capital cities of Kūḍal *i.e.* Madura, Vanji *i.e.* Tiruvanjaikkalam and Kōli *i.e.* Uraiyūr evidently with the object of carrying on wars with the neighbouring powers. He is reported, in the Vēlyikudi plates, to have performed numberless *tulābhāra*, *hiranyagarbha* and *gósahasra* ceremonies, to have married a Maṭava princess and to have had by her a son named Jatila. He continued the wars undertaken by his father against the Kongu and Ganga kings. Crossing the river Kāvēri he subdued Maṭa-Kongam, worshipped the god Paśupati at Pāṇḍi-Kodumudi and presented heaps of gold and

1. *Bombay Gazetteer*, p. 374.

2. *A. R.* for 1908, p. 78.

jewels to it. He is said to have contracted relationship with the Ganga king and this suggests that he had had something to do with the Gangas. But his chief enemies were the Pallavas, who under the banner of Pallavamalla, repeatedly fought with this king in several battles. Victory over the Pallavas is claimed for the Pāṇḍyas in the following places:— Kuṭumbūr, Śankaramangai, Neduvayal, Kurumaḍai, Mannikuruchchi, Pūvalūr, Tirumangai and Koḍum-bālūr. As some of these places are in the Pudukkottai State it may be presumed that the Pallavas advanced far south during this period but were repulsed by the Pāṇḍya.

As much is not known about the Maṭavas, a word about them will not be out of place here, especially as the king is said to have married a Maṭava princess and subdued Maṭa-Kongam. There is no doubt that the Maṭavas formed one of the southern family of chiefs. They are mentioned in copper-plates along with the Chōla, Pāṇḍya, Kēraḷa, Haihaya and Āḍupa. It is sometimes attempted to convert Maṭava, occurring in these records, into Māṭava and to identify it with Malwa in Northern India. This is not tenable. Tamil classical works mention Maṭa-nāḍu among the ancient territorial divisions of Southern India. It has to be located on the borders of the Trichinopoly and Tanjore districts and it should have included a small portion of the Pudukkottai State also. In later times *i.e.*, during the reign of the Chōla king Rājarāja I (A.D. 985—1013,) it was called Rājāśraya-vaḷanāḍu and had in it several sub-divisions. Māgāṇikudi, *i.e.* the modern hamlet of that

name, near Śamayaveram about ten miles north-north-east of Trichinopoly, was a place in Venkōn-kudi-kaṇḍam which was a sub-division of Maṇāḍu. Māngudi was also a village in the same district. That the Kolli mountain was situated in this territory is gathered from Tamil literature which also informs us that it was subject to the rule of a Vēlir chief who was subordinate to the Adigaimān kings of Kongu. That the kings of the Kongu country had some interest in this tract of land may be gathered from the discovery at Koḍūmbālūr of early Kanarese inscriptions. These are so fragmentary that the king's names cannot be traced in them. In support of the view herein expressed we may state that there is a tradition which marks out the small river called Karaipōṭṭānāru as forming the boundary of Kongu, Chōla and the Pāṇḍya territories. This river runs southwards through the Naimakkal taluka and falls into the Kāvēri at Śiplāputtūr, twelve miles west of Musiri. A large sized embankment carries the boundary from the river southwards. The fact that the lord of Maṇāḍu was subordinate to the Adigaimān kings of Kongu explains how the subjection of this chief by Arikēsari Parāṅkuśan, opened up the way for the Pāṇḍya king to Koḍumudi, which ought to have been under the sway of the Kongu kings. As corroborating the statement that a part of the Pudukkottai State acknowledged the overlordship of the kings of Kongu, the following may be added.

According to the *Periyapurāṇam*, the Śaiva saint Idāṅgali-Nāyanār was a chief of Koḍūmbālūr in

Konadu. He belonged to the family of Irungōvēl and was a descendant of a certain Āditya who ‘covered with gold the pinnacle of the dancing hall of the god (Naṭarāja) in the temple of Śiva in Kongu’. The temple here referred to may be that of Pērūr near Coimbatore. It might also refer to the temples at Karūr or Kodumudi. Whichever it is, the reference clearly shows that the Vēlir chiefs of Kodumbālūr had an interest in the Kongu country. May it not be that they were subordinate to the Kongu kings? The Kongu kingdom consisted of several divisions in ancient times and its capital was Tagadūr, i.e. Dharmapuri in the Salem district. *Puranānūru* mentions some of the kings who ruled from this place and it is very likely that this city was situated in the northern division. Maṭakongu was probably the eastern division which extended eastwards from Karūr. One of the stanzas in the *Dēvāram* states that Pērūr was situated in the Western Kongu. By Maṭavas we have to understand ‘the people of Maṭa-Kongu or Maṭanādu which has also supplied one of the subsects of Brahmins. The independent existence of the chiefs of this place during the time of Parāntaka I (A.D. 907-953) is known from a record of that king published in the *South Indian Inscriptions*, Vol. II, Part III, p. 375. It records that Parāntakan Mādēvaḍigalār, one of the queens of Gaṇḍarāditya, the second son of Parāntaka I, was the daughter of a Maṭava prince (Maṭa[van]-perumān).

Parānkuśan Māravarman was succeeded by his son Nedunjaḍaiyan Parāntaka. The Vēlvikuḍi grant

was issued in the third year of the reign of this king and we have given reasons for thinking that the Madras Museum plates of Jaṭilavarman were issued in the 17th year of this same sovereign and stated the opinion of the late Rai-Bahadur Venkayya that the Ānaimali record dated in Kali 3871 (A.D.769-70) also belongs to this king. We shall first note here what is said about him in the Vēlvikudi grant, which seems to be the earliest epigraph so far known of his time. It gives for him the titles Tennan and Vānavan which, as we have already seen, were borne by his ancestors. His surnames were Śrivara, Śrimanō-hara, Śinachchōlaṇ, Punappūliyan, Vitakalmashan, Vinayaviśrutan, Vikramapāragan, Virapurōgan, Marudbala, Mānyaśāsana, Manupama, Marditavira, Giristhira, Gitikinnara, Kripālaya, Kritāpadāna, Kalippagai, Kanṭhakanishṭhūra, Kāryadakshiṇa, Kārmukhapārtha, Parāntaka, Paṇḍitavatsala, Paripūrṇa and Fāpabiru. Many of these names occur in the Madras Museum plates which also note that the village of Vēlangudi in Ten-Kaḷavalī-nādu was granted as a *brahmadēya* with its old name changed into Śrivaramangalam. The latter fact shows that the king had the surname Śrivara. The earliest achievements of this king were the conquest of the Kāḍava at Penṇāgadam on the southern bank of the Kāvēri and the defeat of the Āyavēl and the Kurumbas at Nāṭṭukkurumbu. A number of Kanarese epigraphs found in the Mysore State clearly shows that Pallavas are meant by the term Kāḍava. To enable us to identify Penṇāgadam, we may state that one of the inscriptions of Tiruvidaimarudūr

registers the fact that this village is situated in Tanjāvūr-kūrram.¹ As such we have to look for it very near Tanjore. From *Puranānūru*, we understand that Āyavēls were the chiefs of the Podiya mountains and that their town was Āykkudi, which may be identified with the village of that name now belonging to the Travancore State and situated very near Tenkasi in the Tinnevelly district. By Kurumbas are perhaps meant the hill tribes who formed the subjects of this chief. This gives a clue as to where we should look for Nāṭṭukkurumbu. At Viṇṇam, Śeliyakkudi and Vellūr, Neunjadaiyan defeated some un-named enemies. Like his father, this king had also to fight with the Kongu king of his day. The Museum plates record that he put to flight Adiyan, *i.e.*, the Kongu king Adigaimān of Tagadūr at Ayirūr, Pugaliyūr and Āyiravēli situated on the northern bank of the Kāvēri. The defeated king is said to have had for his allies the Pallavas and Kēraḷas, who fought on his side and sustained defeat with him. The successful Pāṇḍya marched in triumph to Kānchivāy-Pērūr, *i.e.*, Pērūr on the river Kānchi in the Coimbatore district where he erected a big temple for Vishṇu. Some trouble seems to have been caused by the king of Vēṇādu (Travancore). The enemy had to pay dearly for his aggression because the Pāṇḍya king caused the excellent port of Viṇṇam to be destroyed and he is even said to have taken possession of all his elephants and riches.

In the third year of his reign he had for his minister the Vaishṇava saint Madhurakavi-Ālvār

¹ No. 314 of the *Epigraphical Collection* for 1907.

who bore the names Mārangāri and Madhuratara. He was also known by the designation of Mūvēnda-Mangala-Pēraraian and Mangalarāja which indicate that he was the chief of Mūvēndainangalām or shortly Mangala. He was a native of Karavandapura and the crest-jewel of the Vaidya family ; was well versed in the *Sāstras* ; was a poet and an orator. Karavandapura here mentioned is also known as Kalakkudi and Kalandai and is identical with Kalakkād in the Tinnevelly district. This minister excavated the cave temple of Narasimha-Perumāl on the Ānaimalai hill near Madura. He having died before completing it, his younger brother Māran Eyinan, who succeeded him in the office of prime minister, consecrated the temple, building for it a *Mukha-mandapa*. We have already referred to the construction of another Vishṇu temple by the king himself at Pērūr near Coimbatore. This is said to have been built as high as a hill but no traces of it exist at present. There are no means of ascertaining if Māraṇ Eyinan of the Ānaimalai record is identical with Mūrti Eyinan of the Madras Museum plates, though that is not unlikely. The following facts are favourable for the conjecture :

- (i) The principal name in both is the same.
- (ii) Both are said to have been natives of Kalandai also called Karavandapuram.

Yuddhakēsari Perumbaṇaikkāram, the engraver of the Vēlvikudi grant, may perhaps be the father of Arikēsari-Perumbaṇaikkāran who wrote the later documents, viz. the Madras Museum and the smaller Sinnamanūr plates.

SECTION VII :—FROM A. D. 770 TO 900.

For a clear understanding of the history of the period which followed the reign of Nedunjadaiyan, it is necessary to know the political state of the Dekhan at the time. The mighty and warlike Pallavas, who had reared a great dominion from a very insignificant position, had become subject to the usurper Nandivarman Pallavamalla, owing chiefly to the weakness of the rulers of the main line. From what we are able to gather from the accounts that have come down to us, it appears that the names of Pallavamalla and his general Udayachandra acted as a charm in dispelling the hosts of enemies that came to cross swords with them. Just at the time Nedunjadaiyan shuffled off his mortal coil, the powerful Pallava usurper also died at Kanchi after a long reign of over half a century in which he successfully encountered innumerable foes at a number of places and after bringing the empire to a limit unknown in the previous annals of the Pallavas. Immediately after his death several families rose with mushroom growth and the great kingdom soon fell to pieces. The successors of the usurper had not his strength or resources. The Western Chalukyas of Bādāmi who were the family foes of this great power had also come to an end ; and in their place the Rāshtrakūṭas of Malkhed and the Western Gangas of Talakkāḍ were striving hard for asserting their supremacy. It was apparent that just at this time if one had a powerful army at his command, the whole of Dravida could have been easily brought under the canopy of such an one. The only power that could have effected

this was the Pāṇḍyas who, as we have seen already, had been striving to do it for full eight generations ever since the time of Nedunjeliyan's successor Arikēsari Māravarman. That the Pāṇḍyas attempted such a thing will be evident from the sequel but before they could lay claim to having accomplished the feat, there arose internal dissensions in the family which once for all decided that they were not to be the masters of the situation. During the last hundred years, Pāṇḍya arms were carried far and wide. They had, by their aggressiveness, created enemies all round. A coalition of these powers might be expected at any moment and one was formed already in the days of Nedunjadaiyan and this they do not appear to have been mindful of. The times required, therefore, on the side of the Pāṇḍyas a strong and diplomatic ruler, who could avert a grand alliance and meet each power separately. The failure of the Pāṇḍyas was the success of the 'Chōlas who, alertly seizing the opportunity now afforded them, rose once again to prominence after a lapse of nearly two centuries. Such in brief was the political state of Southern India at this period. We shall now proceed to notice the successors of Nedunjadaiyan and the part played by them.

The reigns of Rājasimha II, Varaguna-Mahārāja and Śrimāra *alias* Parachakrakōlāhala seem to have covered about ninety years from A.D. 770 or thereabouts to A.D. 862. The plates do not furnish any information regarding Rājasimha II, the son and successor of Nedunjadaiyan. This was perhaps due to the fact that his reign was not very eventful. He

was succeeded by his son Varaguna-Mahārāja, who was a powerful sovereign and whose inscriptions are found in the Tanjore and Tinnevelly districts as well as in the Pudukkottai State. His Ambāsamudram epigraph registers the fact that the grant recorded in it was made when the king was encamped at Araisūr on the Pennar river. This shows that he made a raid on the Pallava kingdom. Varaguna-Mahārāja's inscriptions found in the Tanjore district are a clear proof that the ancient Chōla kingdom or at least the southern portion of it acknowledged the overlordship of the Pāṇḍya. The information furnished in the Ambāsamudram epigraph coupled with the existence of his records in the Tanjore district go to confirm the tradition that he united the Chōla and Tondai to Madura. It is not unlikely that the Śaiva saint Māṇikkavāśagar lived during his reign. We learn from other sources that he was a great devotee of Śiva. His son Śrimāra Parachakrakōlahala succeeded him after his death. There is no dearth of information about the events that occurred during his reign. As the accession of his successor Varagunavarman took place in A. D. 862, it is fairly certain that this king reigned in the period immediately preceding it and we may, therefore, assign him roughly to A. D. 830-862. The Singhalese chronicle *Mahāwansa* states that Aggabhodi IX ruled for three years from A. D. 843 to 846 and after him his younger brother Silāmēgha Sēna I raised the canopy of dominion and reigned for twenty years from A. D. 846 to 866. Thus these two sovereigns are contemporaries of Śrimāra. We are told in the *Mahāwansa* that during the reign of Aggabhōdi's

father Dappula, his brother's son Mahinda was not raised to the rank of a governor as was the custom. It is said that this course was adopted in order to secure the throne to Aggabōdi and Sēna. Mahinda and his brothers then went to the opposite coast (*i. e.* the Pāṇḍya country) for help and returned to the island when Dappula died. Dappula's sons Aggabōdi and Sēna killed them in a battle. This was probably the reason for the invasion of Ceylon by the Pāṇḍya king Śrimāra.

The following are the events of the war as narrated in the Singhalese chronicle. The king of Pāṇḍu came to the island with a great army to subdue the country. Taking advantage of the strife among the Singhalese ministers, he built fortifications in the village of Mahatalita and thereupon a great number of the Tamils joined his standard and thereby largely increased his power. When the hosts of Sena went there and gave battle, the king of Pāṇḍya went out into the field mounted on an elephant and on seeing his face the Tamils were filled with strength and courage and were ready to give their lives for him. The Singhalese army finding it unable to fight in the field broke their ranks and fled away on all sides, whereupon the Pāṇḍya hosts caused destruction in the land. When the Singhalese king heard that the enemy had defeated his forces, he collected all the treasures that he could lay his hands on and fled from the city to the Malaya. Of the two brothers of Sēna, Mahinda the sub-king killed himself, but Kassapa fought with the Pāṇḍyas and finally went to Kondavāta where he was besieged by the Pāṇḍya army. "The Pāṇḍyas took all the

precious things that were in the king's treasury and likewise also the things in the city and in the *vihāras*. All the jewels that were in the king's palace, the golden image of the teacher and the two eyes of precious stones of the sage, the golden covering of the *Tūparāma chaitya* and the golden images that were enshrined in the different *vihāras*,—all these he took away and made Lanka of no value whatsoever; and the beautiful city he left desolate, even as if it had been laid waste by evil spirits." This account of the *Mahāwansa* is clear evidence that the Pāṇḍya king Śrimāra, as related in the Sinnamanūr plates was completely successful in his invasion of Ceylon. Probably these events took place in the earlier part of the reign of Sēna *i.e.* about A. D. 846. Further, the plates record that the Pāṇḍya king gained victories at Kunñūr and Vilinam. As he is said to have defeated the Kēralas, we may presume that these two battles were fought against them. A grand alliance of several powers appears to have been formed against the Pāṇḍya at the same time. Śrimāra is stated to have met the Ganga, Chōla, Pallava, Kalinga and Magadha on the plains of Kuḍamūkku, *i.e.*, Kumbhakonam and to have overcome them. We are further informed that Śrimāra defeated a certain Māyā-Pāṇḍya. This shows that there were conflicting interests in the family. The names of two of his sons, *viz.* Varagunavarman and Parāntaka Viranārāyaṇa Śadaiyan are known from the copper-plate charters.

Varagunavarman succeeded Śrimāra in A.D. 862. This is gathered from a stone record discovered at Aivarmalai in the Madura district which is dated

in Śaka 792 coupled with the eighth year of the king. Early in his reign, he carried an expedition into the Tanjore district which, as we have seen already, was the bone of contention between the Pāṇḍyas and the Pallava for a long time. The Pallava, *i.e.*, the Ganga-Pallava king Aparājita is said to have allied himself with the Western-Ganga Prithivipati I and met Varaguṇa-Pāṇḍya in battle at Śripurambya *i.e.*, Tiruppirambyam near Kumbhakonam. Though the Ganga ally lost his life in the encounter, victory was on the side of Aparājita ; and Varaguṇa was forced to retire leaving the place in the hands of the enemy. The Trichinopoly cave inscription of this king claims for him the destruction of the fortifications of Vēmbil (*i.e.* Vēmbarrūr near Tiruviśalūr). This might have occurred either before or after the battle of Śripurambyam which is quite close to the place. Troubles arising soon in his capital, Varaguṇa was prevented from further prosecuting the war in the Tanjore district.

From the Singhalese chronicle *Mahāwansa* we learn that there were divided interests at this time in the Pāṇḍya family. A prince of the royal family of Pāṇḍu, the book relates, went to Ceylon having formed a design to overthrow the kingdom because he had been ill-treated by the king. His cause was readily espoused by Sēna II (A. D. 866-901) who made that a pretext for invading the Pāṇḍya country. The ostensible object of the invasion was to place the Pāṇḍya prince on the throne, but in reality the Singhalese wanted to recover the immense treasure which was carried away thither by Śrimāra. Accordingly, a large army was fitted out which on

reaching the opposite coast, laid waste the country, besieged Madura and set fire to its battlements, towers and storehouses. Thereupon the Pāṇḍya king, who heard of this, ran up to the capital and gave battle to the Singhalese army ; but receiving a wound he fled away from the field and died in an obscure place. The Pāṇḍya prince who sought the aid of the king of Ceylon was then installed on the throne with due ceremony. The Singhalese, taking all their treasures, returned to the island. From the above account it may be gathered that the reign of Varaguna was put to an end by the Singhalese invasion. Since the copper-plates report that Parāntaka Viranārāyaṇa Śadaiyan, the younger brother of Varaguna, seized a certain Ugra, we may suppose that he was the prince set up by the Singhalese on the Pāṇḍya throne. Thus the reign of the usurper was a short-lived one. At the time when these changes were taking place, there ruled the powerful Chōla sovereign Āditya I in the Vijayālaya line of Tanjore. He was a Rājakēsarivarman and his accession took place about A.D. 880. Of him the Tiruvālangādu plates state that he defeated Aparājita and took possession of his dominions. The inscription of this king found in the Chingleput district proves that the conquest over Aparājita claimed for him in the plates is not a mere boast. But it must be said that the Pāṇḍyas had not yet renounced their claim to the Tanjore district.

Before leaving Varaguna we may note that he had the title Māranjadaiyan. As this title was also borne by his younger brother Parāntaka Viranārāyaṇa Śadaiyan, who succeeded him, deposing

the usurper Ugra, we may not be far wrong, if we postulate that all the sons of Māravarman were called Māranjadaiyans.

Of Viranārāyaṇa Śadaiyan, we do not know much. That he continued the wars undertaken by his predecessors to gain possession of the Tanjore district there is little doubt. We think that the undated Rāmanādapuram (Dindigul taluka) inscription of Māranjadaiyan which refers to the expedition against Idavai in the Chōla country must be attributed to Viranārāyaṇa and not to Varaguna as has been done. It mentions an officer named Parāntakappalili-vēlān alias Nakkampullan and states that he accompanied the king to Idavai. The first part of the name of the officer suggests that the king whom he served was called Parāntaka and this, we know, was one of the surnames of Viranārāyaṇa. As he was also called Māranjadaiyan, there is not much doubt as to the identification proposed here.

One of the Tanjore inscriptions of Rājarāja locates Idavai in Maṇni-nādu and as such we have to look for this place on the northern side of the Maṇni river somewhere near Vēmbarrūr which was also situated in the same sub-division. But there is no place answering to this name in that locality at the present day. Perhaps it has changed its name. The invasion of the Chōla country must have taken place at the end of the reign of Āditya I in about A.D. 900. Viranārāyaṇa must have died soon after.

SECTION VIII :—A. D. 900 to 1200.

The subsequent history of the Pāṇḍyas for another two hundred years and a little more, has to be made out chiefly from the accounts of the neighbouring kings such as those of Ceylon and the Chōla country. This was the period in which the Chōla kings of the Vijayālaya line of Tanjore strove hard for regaining their lost possessions in their ancestral territory which had been divided between the Pallavas on the one hand and the Pāṇḍyas on the other. The former having disappeared from the scene for ever, the Chōlas had to contend only with the latter and this they did. By severe contests all round, the Pāṇḍyas had lost their energy, and accordingly it was not very difficult for the Chōlas to overcome them. But it must be remembered they were not the people to bear meekly the Chōla yoke. The account that has come down to us amply bears out the fact that they were in a state of chronic revolt against the Chōla overlordship from the tenth to the beginning of the thirteenth century A.D. and they eventually proved to be too great a match for them ; so much so that in contending against them it was found necessary for the Chōlas to call in the aid of other powers. We shall see in the following pages how relentlessly the Pāṇḍyas fought with the Chōlas even during the latter's best days, how the Chōlas became so much reduced in their strength as to allow their own subordinates to get mastery over them and how at last they were forced to yield back to the Pāṇḍyas, in the middle

of thirteenth century A.D., the territory which they had taken years to obtain from them. We shall also see that it was the rise of the Vijayanagara emperors that finally extinguished the energy of the Pāṇḍyas whom they reduced to the position of vassals with little or no power to do any independent action. They were made to occupy a limited extent of territory and that too under the surveillance of the Vijayanagara viceroys. These are the general features of the period following A.D. 900.

The Pāṇḍya king Viranārāyaṇa was succeeded by his son Rājasimha. His accession to the throne may be tentatively placed at the beginning of the tenth century A. D. The bigger Sinnamanūr plates, issued in the sixteenth year of his reign, state that he was the light of the lunar and solar races. By this is evidently meant that his mother was a Kēraḷa princess. She is called Vānavanmāhādēvi and her name clearly suggests that she was the daughter of a Kēraḷa king. The statement in the plates that the village of Narcheygaiputtūr (*i.e.* the modern village of Sinnamanūr in the Periyakulam taluka) was granted as a *brahmadēya* with the old name changed into Mandaragauravamangalam shows that Rājasimha had the surname Mandaragaurava. The plates claim for him victory over the king of Tanjore. But as will be pointed out presently there is not much truth in this boast of the king. The Chōla contemporary of Rājasimha was Parāntaka I who reigned from A.D. 907 to 953. Three wars were undertaken by him against the Pāṇḍyas. The first of these took place prior to A.D. 909 when the Chōla army crushed

in a great battle the Pāṇḍya king together with his elephants, horses and soldiers and took possession of Madura, his capital city. The success in this instance was the occasion for Parāntaka's assuming the title Madiraikonda (*i.e.* who took Madura) which we find mentioned in the inscriptions of his, dated in the third year of reign. The Singhalese chronicle *Mahāwansa* confirms the results of this invasion when it states that while Kassapa V was ruling, king Pāṇḍu who had warred with the king of Chōla and was routed, sent many presents unto him, that he might obtain an army.

The second war between the Pāṇḍyas and Chōlas took place in A.D. 918. The inscription which refers to this, mentions the battle of Vēlūr (not yet identified) fought on this occasion. It also refers to the Pāṇḍya ally, *i.e.* the king of Ceylon. The Udayēndiram plates record that having slain in an instant, at the head of his troops, an immense army despatched by the lord of Lanka, which teemed with brave soldiers and was interspersed with troops of elephants and horses, Parāntaka assumed the title of Samgrāmarāghava meaning that he was a very Rāma in defeating the forces of the king of Ceylon. *Mahāwansa* again comes to corroborate the results of the second invasion. We learn from it that when the Pāṇḍya king applied for help to the king of Ceylon, the latter sent under the leadership of his general an army for his aid. When it reached the Pāṇḍya country, king Pāṇḍu was greatly pleased and exclaimed, "All Jambudipa shall I bring under the canopy of one dominion." He led the two armies himself but did not succeed in conquering the Chōlas as he was forced to abandon

the struggle and return to his place. The Singhalese general continued to fight with the enemy but died of a contagious disease which greatly thinned the Singhalese ranks. The king of Ceylon, when he heard reports of it, called back the remnants of his army.

The third invasion of the Pāṇḍya country by Parāntaka I, occurred at the end of his reign, *i.e.* about A.D. 943. At this time, the Chōla arms were carried not only into Madura but further south to the island of Ceylon, perhaps to chastise the Singhalese for the shelter and assistance which they were giving to the Pāṇḍyas. The success in the present instance enabled Parāntaka I to change his title "Madiraikonda" into "Madiraiyum-Īlamum-konda" (*i.e.* who took Madura and Ceylon) which we find mentioned for the first time in the inscriptions of his, dated in the thirty-seventh year of reign. Both the *Mahāwansa* and the *Tiruvālangādu* plates are unanimous in stating that the Pāṇḍya king, fearing the wrath of the Chōlas, deserted his country. Further, the existence of stone inscriptions of Parāntaka I in the vicinity of Madura conclusively proves that the Pāṇḍya kingdom, deserted by its king, was occupied by the Chōlas. The Singhalese chronicle makes us believe that the Pāṇḍya king sought refuge first in Ceylon and then in Kērala. It states that when he arrived at Mahatitta the king of Ceylon received him well, gave him large possessions and made him live outside the city. And while the king of Lanka was preparing for war determined on helping the Pāṇḍya and conquering the Chōlas on his account, a severe strife

arose among the princes of the island. Thereupon the Pāṇḍya king thinking that he would derive no benefit by staying in Ceylon, went to the Kērala country, depositing with the king of Ceylon, his crown and other apparel. We cannot be sure if all these invasions took place while Rājasimha was the king of Madura. It is reasonable to hold that during the last invasion of Parāntaka I Madura had passed into the hands of a different sovereign.

After the death of Parāntaka I and up to the time of Rājarāja I, even the Chōla chronology becomes obscure. The large Leyden plates state that Parāntaka I had three sons, *viz.* Rājāditya, Gāndarāditya and Arinjaya. Though the account given about them would make us believe that these princes reigned one after another there are reasons for thinking that the eldest of them did not survive his father and that the reign of the other two did not last long. It is fairly certain that Sundara-Chōla *alias* Parāntaka II (son of Arinjaya) ascended the throne with the title of Rājakēsarivarman about A.D. 954-5 and reigned up to A.D. 970, when he was succeeded by his eldest son Āditya II, who appears to have held the reins of government along with his uncle Madhurāntakan Uttama-Chōla. This is suggested by the fact that both of them figure as Parekēsarivarmans. It may be remarked that Āditya II did not reign as long as his co-regent Uttama-Chōla but died five or six years after his accession in A. D. 970.

The next Pāṇḍya king about whose actions we get a glimpse in Chōla inscription is Vira-Pāṇḍya. There are also stone records of this sovereign. The

large Leyden grant states that at a place called Chēvūr, a fierce battle was fought between the Chōla king Sundara-Chōla *alias* Parāntaka II and Vira-Pāṇḍya. It resulted in great bloodshed and in the complete defeat of the Pāṇḍyas who, on this occasion, lost a large army. The Chōla prince Āditya II *alias* Karikāla is said to have fought valourously against the Pāṇḍyas and won laurels in the field though he was quite a youth. The defeated king Vira-Pāṇḍya was forced to flee and take shelter in a forest. The victory on the side of the Chōlas gave Sundara-Chōla the occasion to assume the title "Pāṇḍiyanaī-śuram-irakkina" *i.e.*, 'who drove the Pāṇḍya into the forest' which we find mentioned in his stone records discovered in the Tanjore district. As the event appears to have happened in the 9th year of the reign of Sundara-Chōla, it may be assigned roughly to A.D. 964. The Singhalese chronicle states that there was a Chōla invasion of Ceylon in the period A.D. 964-72 when Udaya III was reigning. We are here given to understand that the Chōla king, having heard that Udaya was a drunkard and a sluggard, "his heart was well pleased and as he desired to take to himself the whole of the Pāṇḍu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled. But the king refused to yield them. Whereupon the Chōla king who was very powerful, raised an army and sent it to take them even by violence." The result of the invasion was a complete success. The Singhalese general lost his life in the battle and the Chōla king took the crown and the other things and proceeded towards Rōhana which he was not able to enter. So the Chōlas returned to

their own country. The period ascribed to Udaya falls in the reign of Sundara-Chōla. Accordingly we may suppose that during his reign, this invasion was made, perhaps as a consequence of the defeat inflicted on Vira-Pāṇḍya. So far we have not found any Chōla inscriptions which relate to this event but it is hoped that future researches may bring to light some corroboration of it.

After the death of Sundara-Chōla and when Āditya II and Uttama-Chōla were reigning together, Vira-Pāṇḍya appears to have again risen up in rebellion against the Chōlas. Now an alliance was formed between the Chōla, the Koḍumbālūr chief Vikramakē-sari and Pārthivēndravarman whose records are mostly found in the Chinglepet district. As all these claim to have taken the head of Vira-Pāṇḍya, it may be presumed that in the battle which took place between the allied forces and Vira-Pāṇḍya, the latter lost his life. The date of the event may be placed about A. D. 972-3, because this fact is mentioned even in the records of Āditya's second year of reign.

The earliest conquest of the Chōla king Rājarāja I (A. D. 985-1013) seems to be that of the Pāṇḍyas, as the Tiruvālangādu plates mention this event first and state that the king seized on this occasion the Pāṇḍya sovereign Amarabhujanga. The Tanjore inscriptions record that Rājarāja I defeated the Chēras and Pāṇḍyas together in Malai-nādu and carried away immense booty. It is worthy of note that the booty mainly consisted of gold and pearls and a small quantity of silver. Jewels were made out of these treasures and presented to the Tanjore

temple. From the above account of the Chōla inscriptions, we learn the name of the Pāṇḍya king of the period and how he fared at the hands of Rājarāja I. There are reasons to suppose that the conquest of the Pāṇḍyas took place in the tenth year of Rājarāja's reign (A. D. 995). On this occasion the whole of the Pāṇḍya country was re-named Rājarāja-Pāṇḍinādu after the conqueror. That the Pāṇḍyas now acknowledged the over-lordship of the Chōlas is fairly established by the existence of Rājarāja's inscriptions in the Madura and Tinnevelly districts. The Tamil poem *kalingattupparani* registers the fact that the fortress of Udagai was stormed.

Rājarāja I was succeeded by his son Rājēndra-Chōla I who reigned from A. D. 1011 to 1045. He was no less a powerful monarch than his father and added greatly to the dominion of the Chōlas. Like his father he had a wide scheme of conquests and during his lifetime the Chōla arms were carried into distant lands both in and out of India. For him, who was a proved soldier that conducted successfully the war against the Western Chalukya Satyāśraya during the days of his father, success was assured in all his endeavours. For the first time we hear of an Indian king setting out with a brilliant army to conquer the several small islands in the Indian Ocean and even distant Burmah. In India itself the king's authority spread as far north as the Ganges and the Singhalese bowed before the proud conqueror. One striking feature about this king is that he was the first to notice that the Pāṇḍyas proved ever refractory in spite of several crushing defeats inflicted on them by

successive Chōla sovereigns from the time of Āditya I down to his own. To the credit of Rājēndra-Chōla it must be said that his clear eye did not fail to perceive the need for keeping under check the subdued provinces. It was he who for the first time invented the means of effectively preventing insurrections, by appointing his relatives as viceroys of the conquered territories. As soon as he was given the independent control of the Chōla empire, *i.e.* in the third year of his reign (A. D. 1014), he directed his arms against the Pāṇḍyas and Kēraḷas, subdued them and left them in charge of his son Sundara-Chōla on whom he conferred the title of Chōla-Pāṇḍya, which indicated that he was a Chōla prince ruling the Pāṇḍya territory in the name of his father. None of the inscriptions of Rājēndra-Chōla I mention the names of the Pāṇḍya and Kēraḷa sovereigns overcome by him. One of the Tiruviśalūr records, dated in the third year of the king, registers gifts made by the queen of the Pāṇḍya Śrivallabha and we may presume for the present that he was one of the Pāṇḍya kings whom he subjugated. Besides this Śrivallabha, there were more Pāṇḍya princes ruling over parts of the Pāṇḍya territory. There are sufficient grounds to suppose that the simultaneous rule of five Pāṇḍya kings commenced about this period. Though this system came into vogue now, we do not find their inscriptions, because they had no real power, the country having been directly under the sway of Chōla-Pāṇḍya viceroys. But from the inscriptions of Rājādhirāja I whose nominal accession to the throne took place in A.D. 1018, *i.e.*, seven years after that of Rājēndra-Chōla I, and who

appears to have conducted the military operations of the latter so long as he was ruling the Chōla country, we learn the names of the other Pāṇḍya princes of the day. It is said (1) that Rājādhirāja I cut off on the battle field the beautiful head of Mānābharaṇa which was adorned with large jewels and which was inseparable from the golden crown ; (2) that he seized in battle Virakēraḷa whose anklet-rings were wide and whom the Chōla was pleased to trample down under the feet of his furious elephant called Attivāraṇa ; (3) that he drove to the ancient Mullaiyūr, Sundara-Pāṇḍya of endless great fame, who, having lost in a hot battle the royal white parasol and his throne, ran away,—his crown dropping down, his hair being dishevelled and his feet getting tired. The prince Mānābharaṇa here referred to has left his mark in such names as Mānābharaṇa-Chaturvēdimangalam, a village near Ambāsamudram in the Tinnevelly district. One of the inscriptions in the temple at Tenkarai near Sholavandan refers to Virakēraḷa-Viṇṇagar which must be a Vishṇu shrine built by the Pāṇḍya prince Virakēraḷa. By the way it may be pointed out that the names of two Chēra sovereigns belonging to this period are preserved in the inscriptions of Mannārkōyil (Tinnevelly district). These are Rājarāja and Rājasimha. The latter built the Vishṇu temple of Gōpālakrishṇasvāmin and called it Rājendraśōla-Viṇṇagar after his Chōla overlord. Sundara-Chōla-Pāṇḍya's rule of the Pāṇḍya and Kērala dominions lasted from A.D. 1020 to 1044. This shows that he died in the very year of his father's death. In the Tamil grammar Virāśōliyam there is a reference to this king. That

he was not unmindful of the interest of the people entrusted to his care may perhaps be gathered from the fact that he built the temple of Sundara-Chōla-Pāṇḍīśvaramudaiyār at Perundurai in the Pudukkottai State. His inscriptions are met with throughout the ancient Pāṇḍya and Kēraḷa dominions, *i.e.* in the Madura and Tinnevelly districts and in Pudukkottai and Travancore States.

Two of the successors of Rājēndra-Chōla I followed the latter's plan of governing the Pāṇḍya country by appointing their relations as Chōla-Pāṇḍya viceroys. It is said that Parakēsarivarman Rājēndradēva (A. D. 1052-64) conferred on his younger brother Mummadisōlan, the title of Chōla-Pāṇḍya and that Rājakēsarivarman Virarājēndra (A. D. 1062-70) granted Pāṇḍi-maṇḍalam, whose crown of jewels is exalted in this world, to his royal son Gangaikonda-Śōlan along with the title Śōla-Pāṇḍiya, the leader of very tall elephants. One of these two Chōla-Pāṇḍya viceroys might be Vikrama-Chōla-Pāṇḍya whose inscriptions have come down to us and show that he is not far removed in point of time from Sundara-Chōla-Pāṇḍya. These were really very humiliating days for the Pāṇḍyas. From about A. D. 1014, they seem to have lost all power; their country wrested from them and themselves placed under the surveillance of princes of the Chōla family. Such being the case, they could not even contemplate gathering a small force and rising up in revolt. This state of affairs continued as shown above till A.D. 1070. But the time was not far off when they were enabled to shake of their bondage. Within a few years there was anarchy prevailing in the Chōla country and the

confusion caused by it gave the Pāṇḍyas an opportunity to rise up once more mustering all the strength they could gather. The dearth of princes in the Chōla family threw open the vast Chōla empire to the Chalukya-Chōla chief Rājēndra-Chōla II, who caught hold of his grand-father's throne and ruled from Kānchi. The freshness and vigour of the kings of the Vijayālaya line were completely wanting in the sovereigns of the Chalukya-Chōlas who now took possession of the Chōla territory. To pursue the policy of Rājēndra-Chōla I towards the provinces, there was not in the new line a number of princes who could be appointed to the several viceroyalties. Thus the procedure of governing the Pāṇḍya country by Chōla-Pāṇḍya viceroys started by Rājēndra-Chōla I and followed by his successors Rājēndradēva and Virarājēndra, was abandoned. This gave opportunities for the almost dying Pāṇḍya power to revive; but it must be said that they could do nothing of note for nearly one hundred years. We hear of them in connection with the war of succession which, as will be shown below, was waged principally in the Madura district. The details of this war are recorded in two inscriptions of the fifth and twelfth years of the reign of the Chōla king Rājādhirāja II and they corroborate to a large extent the account given in the Singhalese chronicle *Mahāwansā*.¹ Prof. Hultzsch speaking on the date of this war notes: As Rājādhirāja II ascended the throne in A.D. 1163² his fifth year began in A.D. 1167 and his twelfth year in A.D. 1174.

¹ Rai Bahadur Venkayya has fully described the events of this war in his *Annual Report on Epigraphy* for 1899.

² *Ep. Ind.*, Vol. ix, p. 219.

According to the *Mahāwansa* (Ch. 76-7) Lankāpura's expedition would have taken place after the sixteenth year of Parākramabāhu I. i.e., after A.D. 1168-9. The Ārppākkam inscription of Rājādhirāja II suggests that there must be a slight chronological error here, and that Lankāpura had invaded South India already before A.D. 1167¹.

Parākrama-Pāṇḍya having been besieged in his capital Madura by his rival Kulaśēkhara, applied to Parākramabāhu, the king of Ceylon for aid. Thereupon the latter sent his general Lankāpura-Daṇḍanātha to go and destroy Kulaśēkhara and establish Parākrama in his kingdom. The general was directed not to return without accomplishing his object. When he went as far as Mahatitha, the news arrived that king Kulaśēkhara had taken the city and killed Parākrama-Pāṇḍya, his wife and children. Parākramabāhu then ordered Lankāpura to seize the kingdom and give it to one of the offspring of the dead king. Lankāpura set out with a large army, got on board a ship at Talabbilla and after a sail of one day and one night, he reached the opposite coast near a port of the same name when he found the army of the enemy ready to give battle. They rained their arrows on the Singhalese who successfully warded them off and landed in the place and seized it. Encamping here, the general fought four battles. The five chieftains Vadavalattirukkaināḍālvār, Kuḍayamutturāyar, Pallavarāyar, Anju-kōṭṭai-nāḍālvār and Narasihadēva, who fought with him, were defeated. A number of Tamils

was slain and their horses seized. Ramissaram was captured after five more battles were fought. Encamped at this place, the general fought nine battles. In the tenth he defeated the chiefs Silāmēgha, Narasinga-Brahmārāyar, Ilankiyarāyar, Anjukōttairāyar, Paludiyarāyar, and the five already mentioned. He proceeded to Kundukāla, a place midway between the two seas and four leagues distant from Ramissaram. The men seized on this occasion were sent to Ceylon to repair the Ratnavāluka Chaitya which was breached by the Tamils. At Kundukāla, Lankāpura built a fortress with three huge walls and three trenches and named it Parākramapura. While he was stationed here, he defeated Kadakkudaiyarāya, Chōlaganga and others. Kulaśēkhara now sent Sundara-Pāṇḍya and Pāṇḍyādhirāja against the Singalese but these were also defeated in three battles. Charukatta was then taken and one other battle was fought in which the Singhalese gained victory over Ālavanda-Perumāl. Koļuvūra and Maruthūpa were taken and the army of Marava soldiers of the countries of Kangundiya and Kolura was subdued. Lankāpura then marched against the territory of Viragauga, laid waste Kūnappunallūr and other villages and brought under subjection Maļavarāyar. On his return to Parākramapura he fought with Ālavanda and slew him at Vadali.

Kulaśēkhara finding it of no avail to send his chiefs to attack the enemy, determined to take the command himself. Collecting under his standard Maļavachakravarti, Maļavarāyar, Paruttikkudaiyarāyar, Tonḍamarāyar, Tuvarādhipavēlār,

Virapperiyarāyar, Śengundiyyarāyar, Nigalādharāyar
 Kurummalattarāyar, Nakularāyar, Pangundanādāl-
 vār, Karambarāyar, Kanḍiyānādāl vār, Thalandūr-
 nādāl vār, Kāngaya-Nādāl vār, Viraganganādāl vār,
 Vimūvarāyar, Ālattūrnādāl vār, the three Manniya-
 rāyar, Kaṭavāndiyanādāl vār Kēṭalasimhamuttara,
 and others and gathering a large army from
 the two Kongu countries that belonged to the
 two brethren of his mother and his own forces
 in Tirunāvali (Tinnevelly) and with many more
 chieftains such as Nichchavinōda-Mānavarāyar,
 Pattirāyar, Tenkuṭṭarāyar, Tompiyarāyar, Ālavanda-
 Perumāl, Śōlakōnāra, Tangapperumāl, Alagiyarāyar,
 Mānābharaṇarāya, Avandiyarāyar, Muṇḍiyarāyar
 and Viṭṭara, he set out to Parākramapura to try
 issues with Lankāpura-Daṇḍanātha. He fortified
 the villages Erukōṭṭa and Idangalissara. Fifty-
 three battles were fought and in all these the
 Pāṇḍyas were defeated. The Singhalese general
 pursued the army of the enemy up to Kurumpa-
 dankali which he made his stronghold. Thereupon
 a fierce battle was fought which resulted in the loss
 of many Pāṇḍya chieftains and in the retreat of
 Kulaśēkhara. The Singhalese general proceeded to
 Erikkāvūr which he burnt, then to Vadali, thence to
 Dēviyapatṭana, (Dēvipatnam) which he took and
 afterwards to Siriyala. Capturing Koṭuvukōṭṭa and
 burning twenty-seven villages, Lankāpura stopped at
 Dantika and laid seige to Kōṭṭa and Vukka.
 Remaining at Kundanneka, he brought under subjec-
 tion many a Pāṇḍya chief and captured Vikrama-
 śōlappēr and Kamandakkōṭṭa. He then fought the
 battle of Maruttukōṭṭa. Taking Kangakōṭṭāna,

he proceeded to Panivakōṭṭa which he captured and returned to Kangakōṭṭana. He then went to Anivalakkōṭṭa where he fought a battle. Then he took Netṭūr and sent a messenger to fetch Virapāṇḍya, the son of Parākrama who, fearing Kulaśekara, was staying in the Malaya Hills. This done, he defeated Malavarāya at Mundikkara and subdued Kilmangala and Mēlmangala. In the battle of Mānāmadhura, he defeated a few chiefs, took the fortress of Patapata, set fire to some villages, went to Anivalakkōṭṭa, captured Tonḍi and Pāsa (Pāsippattanam in the Ramnad Zemindari), went to Kurundankudi and thence to Tiruvēkambama. From there he proceeded to Śemponmāri, took it after a fierce battle, fought against the determined opposition of several forces. He gave the place to Maļavachakravarti who now submitted to him. When the general was at Mundikkara to fight a second battle, Maļavachakravarti revolted and took possession of Siriyalā, Tiruvēkambama and Śemponmāri. Lankāpura captured the last place once again and bringing Maļavachakravarti to terms he went to Netṭūr. By this time Kulaśekhara collected the forces of Tinnevelly, those of the two Kongus and others and was ready to give battle. Jagad-Vijaya now arrived from Ceylon and was met by Lankāpura at Anivalakkōṭṭa. The latter moved from Netṭūr to Muddrannadhāna, fought two successful battles at Mangala and Orittiyūr-Tonḍama, burnt Siriyalā and proceeded to Tirukkānappēr. Jagad-Vijaya meanwhile destroyed the fortress of Mānaviramadhura, Pattanallūr and Sorandakōṭṭa and returned to Netṭūr. By an arrangement, the two generals met to confer on

the future plan of work. Battles at Tiruppali and Ponnaṭṭukkōṭṭa were then fought and the Singhalese gained the day. At Rajina, Kulaśēkhara was defeated and forced to flee to the fastnesses of Tonḍamāna and several chiefs were reduced. The general went to Tiruppattūr and thence to Pon-Amarāvati, three leagues from it, and after doing great havoc he returned to Madura. Now an order was received from Parākramabāhu that Vira-Pāṇḍya's coronation should be celebrated in a fitting manner and it was so done.

Meanwhile Kulaśēkhara joined Tonḍamāna and gathering a large force attacked Mangala and took it from the chiefs who had submitted to the Singhalese. Leaving Madura, Lankāpura-Danḍanātha went to Mangalakōṭṭa, seized Vellinabha and Śrivilliputtūr. Kulasēkhara occupied the fortress of Śāntanēri with a large army. When Lankāpura and Jagad-Vijaya proceeded to attack him, he caused a great tank to be breached but this did not daunt the generals who, having rebuilt the bund, marched straightway, burnt Sirimalaka where Parākrama-Pāṇḍya was previously slain and went to Śolāntaka. Now Kulaśēkhara went to Pālankōṭṭa with all his forces. He was here joined by certain Chōla chiefs. The generals then proceeded to Palamcottah and took it. But Kulaśēkhara escaped to Madura and the generals pursued him thither, subduing on their way Nigalādharāya at Adharattēri. On hearing of their approach, Kulaśēkhara ran away to the Chōla country out of fear. Stationing Jagad-Vijaya at Pattanallūr, Lankāpura went to Tirukkānappēr. Now Kulaśēkhara received a large force from the Chōla

king and this he sent to Tonḍi and Pāśa. Jagad-Vijaya moved to Madura while Lankāpura marched from Tirukkānappēr to Kīla-Nilaya, where he defeated the Chōla forces, burnt Vaḍa-Maṇamēlkudi, Maṇamēlkudi and Manjakkudi and arrived at Vēlangudi. By this time Kulaśēkhara went to Pon-Amarāvati whither Lankāpura followed him and after a great battle, put him to flight. Finally giving to Virā-Pāṇḍya the whole of the possessions which the generals conquered and ordering the use of the Kahāpana coins in the Pāṇḍya country, they appear to have returned to Ceylon. The king of the island built a city called Pāṇḍuvijayaka to commemorate the conquest and gave it to Brāhmaṇas.

Though the above narrative of the *Mahāwansa* cannot be thought to be incorrect, there are good grounds to presume that it is one-sided in its account. It does not even once admit that the Singhalese ever sustained defeat throughout this long protracted war. In all probability when the Chōlas began to help the Pāṇḍya king Kulaśēkhara, the latter grew very powerful ; the reverses of the Singhalese followed and finally resulted in their evacuation of the Southern peninsula. The *Mahāwansa* is silent as to how and when the Singhalese generals left for Ceylon. When we look at the help which Kulaśēkhara was obtaining from all sides viz., from his own chieftains and the Chōlas and Kongus, in spite of the innumerable defeats inflicted on him, we are inclined to believe that his case was better than Vira-Pāṇḍya's. There are several instances where chiefs who had been subdued and brought to terms by the Singhalese generals, had taken to arms soon

after the pressure was withdrawn. Unremittingly they helped Kulaśēkhara. Vira-Pāṇḍya is described as being left without even a single supporter.

Confirmation of the general issues of this war is found in two stone inscriptions, one found at Ārppākkam and the other at Tiruvālangādu. The first epigraph states that Ediriliśōla-Śambuvarāyar, the father of Pallavarāyar, hearing that his son had defeated the generals Lankāpura and Jagad-Vijaya and rid the country of the enemy, presented a village to a Brāhmaṇa. The second inscription gives the additional information that a certain Śrivallabha, probably a Pāṇḍya, played the traitor in this war.

The war against Vira-Pāṇḍya was continued even after the Singhalese left India. Kulaśēkhara died and the cause of his son Vikrama-Pāṇḍya was taken up by the Chōla king Kulōttunga III. His Tirukkollambūdūr record states : "The Singhalese soldiers had their noses cut off and rushed into the sea. Vira-Pāṇḍya himself was compelled to retreat. The town of Madura was captured and made over to Vikrama-Pāṇḍya."

The Pāṇḍya kings, whose achievements are discussed in this section, are Vira-Pāṇḍya, Amarabhujanga, Śrivallabha, Mānābharaṇa, Virakēraḷa, Sundara-Pāṇḍya, Parākrama-Pāṇḍya, Kulaśēkhara, Vira-Pāṇḍya and Vikrama-Pāṇḍya.

In the next section we shall make an attempt to trace the Pāṇḍya expansion and therefore it will be useful to note here the names of a few of the sovereigns that held sway over the Pāṇḍya territory during the latter portion of the twelfth century A.D., though much is not known about them.

The latest king of this period is Jatāvarman Kulaśekharadēva who, according to Professor Kielhorn, ascended the throne in A.D. 1190. He was for some time a contemporary of Māravarman Sundara-Pāṇḍya I. The historical introductions of this king begin with the words *Pūvin Kilatti*.

Inscriptions of these two sovereigns refer to an earlier member of the family, *viz.* Jatāvarman Śrivallabhadēva¹. At Tenkarai and Kurivitturai in the Madura district, there are a number of stone records, engraved in the Tamil characters of the twelfth century A.D. and dated in the regnal years of Jatāvarman Śrivallabha, who may be identical with the king of the same name mentioned just now. The historical introduction prefixed to his inscriptions does not reveal any events connected with his reign; but the large collection of his records discovered so far, clearly prove that his reign was a prosperous one and that it was a time when attention was paid to the improvement of the internal administration of the country such as opening new irrigation channels, repairing other works that had already been in existence, building of temples and the like. That this king was near in point of time to Jatāvarman Kulaśekhara I, may be inferred from the fact that a certain Śrivallabha-āchāri figures as a signatory in a record of the latter dated in his third year. The irrigation works mentioned in the Kurivitturai inscriptions are : (1) Parākrama-Pāṇḍiyappērāru, (2) Parākrama-Pāṇḍyan-Kallanai, (3) Vira-Pāṇḍyan-kāl and Śrivallabapērāru.

¹ *Vide* Nos. 683 of 1905 and 110 of the *Madras Epigraphical Collection for 1907*,

The first three of these discloses the names of two other early sovereigns, *viz.* Parākrama-Pāṇḍya and Vira-Pāṇḍya, who were in all probability contemporaries of Jatāvarman Śrivallabha, at least during the latter portion of their reigns. Dewan Bahadur L.D. Swamikannu Pillai, in his paper on 'Some New Dates of Pāṇḍya Kings' contributed to the *Indian Antiquary*, gives the date of accession of a certain Jatāvarman Vira-Pāṇḍya as A.D. 1189-1190. This result has been arrived at from the calculation of the astronomical details furnished in two records, one from Pirānmalai (Madura district) and the other from Kudūniyāmalai (Pudukkottai State). The details in both of them are not quite regular. We hope that future researches may bring to light a few records of this king giving correct data for verification. At all events Mr. Swamikannu Pillai's calculations prove that there was a Vira-Pāṇḍya at this time and we may suppose that he was the one referred to above. Parākrama-Pāṇḍya after whom the channel and dam referred to in the Kurivitturai records were called, is represented in the collection of inscriptions from Tenkarai, Kurivitturari and Vikkiramangalam. As one of the inscriptions of Parākrama-Pāṇḍya found at Vikkiramangalam introduces a general of Vira-Pāṇḍya, the contemporaneity of the two is in a way established.

SECTION IX :—PANDYA EXPANSION FROM THE
13TH CENTURY TO THE MIDDLE OF THE 14TH.

We have hereafter to trace the expansion of the Pāṇḍya dominions. Māravarman Sundara-Pāṇḍya I, whose accession took place in A.D. 1216, is said to have burnt Tanjore and Uraiyyūr, defeated the Chōlas and taken possession of their country and made a present of it. He proceeded as far as Chidambaram in the South Arcot district where he worshipped the god (Naṭarāja) and performed the anointment of heroes at Mudikondāśōlapuram in honour of his triumph. His inscriptions are found not only in Madura and Tinnevelly but also in Trichinopoly, Tanjore and Pudukkottai State. The existence of his records in the last three places shows the extent of his dominion and it also proves that his claim to have conquered the Chōlas is not a mere boast. The latest regual year found for him is in a record which gives his characteristic title “ Śōṇāḍu-Valangiyaruḷiya”, and this is dated in his twenty-first year which corresponds to A.D. 1287-8¹. In this year Māravarman Sundara-Pāṇḍya II ascended the throne and reigned up to A.D. 1251, which was the year of accession of Jatāvarman Sundara-Pāṇḍya I. This last mentioned sovereign may be regarded as the greatest of the Pāṇḍya kings of Madura for it was during his rule that the kingdom reached the utmost limit of expansion, as will be pointed out presently. *Koyilolugu* states that he defeated the

¹ Mr. Swamikkannu Pillai assigns three inscriptions to Jatāvarman KulaŚēkhara II, and finds that the date of accession of this new king took place between 16th June and 30th September 1237.

Chēra, Chōla, Vallāla and others, assumed the *biruda* 'who took every country' and made munificent gifts from the immense booty which he obtained from the vanquished kings. He constructed several *tulā-purusha-māṇḍapas* and other structures in the temple of Ranganātha, presented ornaments made of gold and the nine gems to the god. He is said to have expended eighteen lakhs of gold pieces for covering the temple with gold plates and another eighteen lakhs for other purposes and thus acquired the name *Koyil-pon-mēynda-Perumāl* 'he who covered the temple with gold.' One of his inscriptions states that he was the ornament of the race of the moon, *i.e.* the Pāṇḍya, the Mādhava of the city of Madura, the uprooter of the Kērala race, a second Rāma in plundering the island of Lanka, the thunderbolt to the mountain, *i.e.* the Chōla race, the dispeller of the Karnāṭa king, the fever to the elephant Kathāka king *i.e.* (the Gajapati king of Cuttack, in Orissa), the jungle fire to the forest Vira-Gaṇḍagōpāla, the lion to the deer Gaṇapati (*i.e.* the Kākatiya king Ganapati), who was the lord of Kānchi, who performed the anointment of victors at Vikrama-singapura, *i.e.* Nellore. He is said to have taken Śrirangam from the moon of the Karnāṭa, which means the Hoysala Viśasomēśvara. Still another record registers the following facts about this Sundara-Pāṇḍya. He destroyed the Chēra king and his army in a battle; levied tribute on the Chōla; by the strength of his arm he inflicted defeat on the Hoysala king in the country which is watered by the Ponni (*i.e.* the Kāvēri) and cut off his powerful cavalry and infantry together with many commanders, such as

Śingana, who were renowned for their valour; killed the Chēra king who offered protection to the Hoysala sovereign when the latter fled from the field; captured Kanṇanūr; received a tribute of elephants from the Karnāṭa; not accepting the tribute sent by the king of Ceylon, he seized him. He laid siege to Śēndamangalam which was protected by strong fortifications; fought several battles which made the Pallava (Perunjinga) tremble, took the country which yielded rich produce of paddy, heaps of gold and innumerable huge elephants and horses and gave them to him (*i.e.* the Pallava Perunjinga). He worshipped the two feet of the god Śiva who performs the sacred dance at Tillai (*i.e.* Chidambaram). In order to enrich the temple at Tiruvarangam (*i.e.* Śrirangam) which shines in the land enclosed by the Kāvēri, he performed there the *tulābhāra* ceremony several times. He was pleased to cover this temple with gold so as to make it appear like a golden mountain¹. Sundara-Pāṇḍya's conquest of the Hoysala Virasōmēśvara and the capture of his new capital Kanṇanūr must have left him in possession of the Kongu country and what surrounded Trichinopoly. The victory over the Chōlas and Gandagōpāla must have brought almost all the rest of the Tamil districts under his sway. The subjugation of the Gajapati king of Cuttack in Orissa and the Kākatiya sovereign Ganapati must have secured the Telugu country for the invincible conqueror. His performance of the anointment of victors at Nellore is of great significance in history as it shows that

¹ The details above given are recorded in an inscription published in the *Sentamil*.

not only the southern portion of the Presidency but the north as well acknowledged his supreme power. We may note here the remark made by the Muhammadan historian that 'Ma'bar (the name by which the Pāṇḍya country was known to the Muhammadans) extends from Qulam *i.e.* Quilon to Nilawar (Nellore), nearly three hundred pharasangs along the sea coast ; and in the language of the country, the king is called Dewar which signifies that he is the lord of the empire.' Jatāvarman Sundara-Pāṇḍya I seems to have issued coins bearing several legends. Some at least of those with the inscription Sundara-Pāṇḍya are his. Prof. Hultzsch has adduced grounds to show that coins bearing the legend Ellāndalaiyāna belong to him. Mr. Tracy has secured a coin which contains the characteristic emblem of the Pāṇḍyas *viz.* the double fish on the obverse side, while the reverse bears the legend *Kōdāñdarāma*. There are reasons to suppose that this coin is one of Jatāvarman Sundara-Pāṇḍya I. In his historical introduction, the king calls himself a second Rāma in plundering the island of Lanka. There are also stone epigraphs of the same sovereign which provide for festivals called *Kōdāñdarāman-śandi* and these declare that the festivals were called after the king himself. Nothing could be more convincing than the two grounds here set forth for the identity of the *Kōdāñdarāma* of the coins with Jatāvarman Sundara-Pāṇḍya I¹.

It remains to make clear one point in the last extract from Sundara-Pāṇḍya's records, which is

¹ This account is extracted from Kōyilolugu in the *Indian Antiquary*, Vol. XL.

liable to be mistaken. It is this. Śēndamangalam was the place where the Pallava Kōpperunjinga kept the Chōla king Rājarāja III in prison. The Tiruvēndipuram record states that the Hoysala Narasimha II,—who appears to have been the father-in-law of the captive Chōla sovereign,—came to rescue him. He is said to have defeated the Pallava and to have re-instated the Chōla sovereign. In the account given in the previous paragraph it is recorded that Jatāvarman Sundara-Pāṇḍya I laid siege to Śēndamangalam and fought many a fierce battle which made the Pallava tremble; and that as a final result of the undertaking, we are told that Sundara-Pāṇḍya took the country together with immense wealth and numberless elephants and horses and bestowed the kingdom on Perunjinga. It must be impressed that we are not to suppose that Sundara-Pāṇḍya fought against the Pallava, which the record seems to admit at the outset by the use of the phrase ‘which made the Pallava tremble.’ The battle must be taken as having been fought against the Hoysalas and the words ‘which made the Pallava tremble’ should be interpreted to mean that he was a witness to the fierce battles which the Pāṇḍya fought for him. This is made clear by the last statement that Sundara-Pāṇḍya bestowed the kingdom on Perunjinga. In favour of what has been said here, it may be pointed out that this Pallava chief figures as a feudatory of Jatāvarman Sundara Pāṇḍya I in many a record.

The last year of reign of this illustrious Pāṇḍya sovereign takes us to A.D. 1271. During the major portion of his reign, his co-regent was Jatāvarman

Vira-Pāṇḍya¹ who ascended the throne in A.D. 1254, *i.e.* three years after the accession of Jatāvarman Sundara-Pāṇḍya I and ruled until at least A.D. 1271 like the other. He claims to have conquered Kongu, Ceylon and the Chōla-Maṇḍalam and to have performed the anointment of victors at Perumbarra-Puliyūr, *i.e.* Chidambaram. Since he was a contemporary of Jatāvarman Sundara-Pāṇḍya I, there can be little doubt about the conquests claimed for him in his inscriptions. It is very likely that he distinguished himself in the wars undertaken by Jatāvarman Sundara-Pāṇḍya I and assumed the titles which he bears. His records are mostly met with in the Pudukkottai State and the Tinnevelly district and are totally absent in other parts of the country. They indicate roughly the extent of the territory that was under his direct rule.

Māravarman Kulaśēkhara I was anointed king in A.D. 1268 which falls about the close of the reign of the two previous sovereigns and his latest year takes us to A.D. 1310. He is believed to be the Kales Dewar of the Muhammadan historians. This Kales Dewar is alleged to have been murdered by his eldest and legitimate son Sundara-Pāṇḍya, *i.e.* Sunder-Pande of the Muhammadan accounts. In the period between A.D. 1270 and 1310 there were several Pāṇḍya kings as will be seen from the list appended below. Chief among them may be mentioned Jatāvarman Sundara-

¹ Mr. Swamikkannu Pillai was the first to arrive at the date of accession of this king and of another of this period, *i.e.* Māravarman Śrivallabha to whom he gives the initial date A.D. 1257. There was also a Māravarman Vira-Pāṇḍya reigning at this time. His accession took place in A.D. 1253.

Pāṇḍya whose accession took place in A.D. 1270 and another of the same name who ascended the throne in A.D. 1275-6. The latter king is styled Jatāvarman Sundara-Pāṇḍya II by Prof. Kielhorn. We may mention that there were no Chōla kings ruling at the time. They having become extinct, the Pāṇḍyas were left undisputed lords of the ancient Chōla and Pāṇḍya territories. In fact Jatāvarman Sundara-Pāṇḍya's records are met with in the Madura, Tinnevelly, Tanjore, Chingleput and South Arcot districts and those of the second king of this name are found as far north as Cuddapah district. In A.D. 1292 Marco Polo found a Sundara-Pāṇḍya ruling at Madura and we have the evidence of the Muhammadan historian Wassaf that this king died in A.D. 1293.¹

The Singhalese chronicle *Mahāwansa* states that when Bhuvanēkabāhu I (A.D. 1277-88) was reigning, there were certain Tamil foes in the island. Chōdaganga, Kalingarāya, and others were among them. These had landed from the opposite coast, having been driven out by the Pāṇḍya king. "Then there was a famine in Ceylon and the five brethren who governed the Pāṇḍyan kingdom sent thither, at the head of an army, a great minister of much power who was a chief among the Tamils, known as Āryachakravarti, albeit he was not an Aryan. And when he had landed and laid waste the country on every side, he entered the great and noble fortress, the city of Subbhagiri (*i.e.* Yāpuva.) And he took the venerable

¹ The dates of accession of all these have been fixed by Mr. Swamikkannu Pillai except the one for Mar. Kulaśekhara II. According to him, Sundara-Pāṇḍya of the Muhammadan historians is he who ascended the throne in A.D. 1302.

tooth relic, and all the solid wealth that was there, and returned to the Pāṇḍyan country. And there he gave the tooth relic unto king Kulaśēkara, who was even like unto a Sun, expanding the lotus-like race of the Pāṇḍyan king." Of Parākrabāhu III (A.D. 1288-93), we learn from the same source that he went to the Pāṇḍya country with a certain number of crafty men, and recovered the sacred tooth relic, which was afterwards enshrined in a big temple built by Parākramabāhu IV.

From the above account two points are specially worthy of note, *viz.*, (1) that the principal monarch of the Pāṇḍya country was a certain Kulaśēkhara who was one of five brethren, and (2) that the Pāṇḍya minister, though called Āryachakravarti was not an Aryan. It is not difficult to find out, from the materials available to us who this Kulaśēkara was. There was but one king of this name reigning at the time and this is Māravarman Kulaśēkhara I who ascended the throne in A.D. 1268, and had a highly prosperous reign of forty odd years. His verified dates carry his reign to A.D. 1308, and it is not unlikely that he lived for two years more, *i.e.* till A.D. 1310, when he was murdered by his eldest son Sundara-Pāṇḍya, as the Muhammadan historians inform us. The name Āryachakravarti is more a title than a proper name. It is a general appellation which a south Indian would have used to denote a king or a potentate of northern India. The statement of the *Mahāwansa* that he was not an Aryan strongly suggests that he belonged to a different nationality. The writings of the Venetian traveller Marco-Polo make us believe that this Pāṇḍya general was a

Muhammadan. Now turning to the pages of the Muhammadan historians, who have sketched the conquests of the various kingdoms of Southern India by Malik-kafur, the general of Alla-ud-din Khilgi, we find that, at the time of which we are speaking, there were Muhammadan ministers employed under Pāṇḍya kings.

We are informed that the eminent prince, the Margrave of Hind, Taki-uddin Abdur Rahiman, son of Mohammadut Tibi, whose virtues and accomplishments have, for a long time, been the flame of admiration among the chief inhabitants of that country, (*i.e.* Ma'bar, a name by which the Pāṇḍya territory is referred to by the Muhammadan writers) was the Dewar's (Pāṇḍya king's) minister and adviser and was a man of sound judgment. In the year H. 692 (A.D. 1293) the Dewar (*i.e.* the ruler of Ma'bar), died and left behind him much wealth and treasure. His brother succeeded him. He had for his minister Malikia'zam Takiuddin. The reference given here completely corroborates the account of the *Mahāwansa* that the Pāṇḍya general and minister was not an Aryan.

From the Muhammadan writers again, we learn that during the time of rule of Māravarman Kulaśēkara I (Kales Dewar), no foreigner dared enter his country, and that he knew naught of any sickness which confined him to bed. The wealth of his dominion is described in glowing terms. He had two sons of whom the elder, called Sundara-Pāṇḍya, was legitimate, while the younger Tira-Pāṇḍya (*i.e.* Vira-Pāṇḍya), though illegitimate, was remarkable for shrewdness and intrepidity. Kulaśēkara having

nominated the latter as his successor, Sundara-Pāṇḍya was enraged, and in anger rashly killed his father towards the close of A.D. 1310, and was quickly crowned in the city of Madura. The army supported his cause and helped him to carry away a portion of the treasure found in the capital to Mankul (Namakkal.)

Vira-Pāṇḍya, having resolved to avenge his father's blood followed Sundara, and met him in battle on the banks of the lake called Talachi. The result of the encounter was that Vira-Pāṇḍya, being wounded, fell into the hands of his enemy. Seven elephant loads of gold were taken by Sundara-Pāṇḍya, and he straightway obtained possession of the kingdom. Now Manar Barmul (*Mānābharaṇa*) the son of a daughter of Māravarman-Kulaśēkara, who was then at Karamatti (*i.e.*, Paramatti) near Kalul (*i.e.*, Karūr), espousing the cause of Vira-Pāṇḍya, helped him with men and money. Collecting a large army, Vira-Pāṇḍya advanced against Sundara-Pāṇḍya, who now fled from his native country, and took refuge under Allauddin Khilgi of Delhi, leaving Vira-Pāṇḍya in undisputed possession of his hereditary kingdom, where he was now firmly established. When these events were taking place Malik-Kafur marched against Dur Samundar (*i.e.* Dwarasainudra) and soon after, the Pāṇḍya country itself was thought of for an invasion. In A.D. 1310, the appointed leaders, accompanied by a select army, got possession of some of the towns, owing chiefly to the animosity that had lately arisen between the two brothers Sundara and Vira. But finally, a large army attended by numerous elephants of war was sent to oppose the Muhammadans which

forced Malik-Naib to retreat. In April 1311, just at the time when Sundara-Pāṇḍya had vacated Madura, and fled away with all his queens, the Muhammadans reached that place and took hold of the two or three elephants left in the temple of Jaganar, *i.e.* Chok-kanātha.

The Sundara-Pāṇḍya reported in the above account as having died in A.D. 1293, appears to be Jaṭāvarman-Sundara-Pāṇḍya II, who ascended the throne in A.D. 1276. The parricide Sundara has been identified with Jaṭāvarman-Sundara-Pāṇḍya IV., who ascended the throne in A.D. 1303, and his illegitimate brother Vira with the one of that name whose accession took place in A.D. 1296. Many of the records of this Vira-Pāṇḍya, who had successfully withstood the Muhammadan invasion and lived for a comparatively long period, naturally speak of the reconsecration of temples destroyed and defiled by the Muhammadans.

Of the other Pāṇḍya princes of this period, Māravarman Vikrama-Pāṇḍya's records range between A.D. 1283-1291, Jaṭāvarman Śrivallabha 1291-1316, Jatāvarman Sundara-Pāṇḍya 1302-1318, and Māravarman Kulaśēkhara II, 1314-1345. Māravarman Vikrama-Pāṇḍya's inscriptions have been found in the Tanjore, South Arcot and Chingleput districts, while those of Māravarman Kulaśēkhara II are met with in Madura, Pudukkottai, Tinnevelly and Tanjore districts and indicate roughly the portions of territory which were under their sway. The former of these claims to have conquered Vira-Gandagōpāla and Gaṇapati and this shows that there was probably some revolt on the part of the northern

powers to throw off the Pāṇḍya yoke shortly after Jatāvarman Sundara-Pāṇḍya I passed away and that Vikrama-Pāṇḍya had to quell them. So far, with the help of the dates given for these Pāṇḍya kings, we have followed, though briefly, their career up to the middle of the 14th century A.D.

LIST OF PANDYA SOVEREIGNS OF THE THIRTEENTH AND FOURTEENTH CENTURIES¹

(1) Jatāvarman Kulaśekhara I.,	A.D. 1190-1216.
(2) Māravarman Sundara-Pāṇḍya I.,	1216-1237.
(3) Jatāvarman Kulaśekhara II.,	1237-1260.
(4) Māravarman Sundara-Pāṇḍya II.,	1238-1255.
(5) Jatāvarman Sundara-Pāṇḍya I.,	1251-1271.
(6) Jatāvarman Vira-Pāṇḍya,	1254-1271.
(7) Māravarman Kulaśekhara I.,	1268-1310.
(8) Jatāvarman Sundara-Pāṇḍya,	1270-1310.
(9) Do. II.	1276-1292.
(10) Māravarman Vikrama-Pāṇḍya,	1283-1291.
(11) Jatāvarman Śrivallabha,	1291-1316.
(12) " Vira-Pāṇḍya,	1296-1342.
(13) Māravarman Kulaśekhara II,	1314-1345.

SECTION X :—CHRONOLOGY OF THE LATER PANDYAS.

A number of inscriptions of Pāṇḍya kings belonging to the fourteenth to the seventeenth centuries have, in recent years, been discovered. As some of them furnish both the regnal years of the kings and the corresponding Saka dates, it has been

¹ Beside the kings given in this list there appear to have been several others and the calculations of Dewan Bahadur Swamikkannu Pillai have brought to light five of them. These are Mar. Vira-Pāṇḍya (1252-3), Mar. Sundara-Pāṇḍya (1294) Jat. Vira-Pāṇḍya (1296) Jat. Parākrama (1315) and Jat. Sundara (1318).

possible to fix the years of their accession. A few others contain astronomical detail from which also the initial dates could be ascertained. Two copper-plates belonging to the dynasty have been obtained. These give the genealogy of the family with some details about the reigns of a few of them. The following account is based on the inscriptions registered in the appendices to the *Annual Reports on Epigraphy of the Madras Circle*. As much is not known about their achievements we must be content with knowing their chronology. They do not appear to have had any real power which rested with the Vijayanagara kings and their Viceroys who had the actual Government of the country during the major portion of this period.

The earliest king for whom dated inscriptions are found is a certain Parākrama-Pāṇḍya. He appears to have ascended the throne in A.D. 1384. The latest regnal year for him is his thirty-sixth which corresponds to A.D. 1415. This is gathered from a stone inscription¹ which comes from Kuttalam in the Tinnevelly District. The next king is a certain Jatilavarman alias Tribhuvanachakravartin Kulaśekharadēva whose accession took place in A.D. 1395 i.e., eleven years later than that found for Parākrama-Pāṇḍya. A record of his seventh year coupled with Śaka-Samvat 1324 corresponding to A.D. 1402 has been copied at Karivalamvandanallūr. The date given to this king shows that he was co-regent with Parākrama for some time. It is not possible to say how long both these sovereigns

¹ No. 203 of the *Madras Epigraphical Collection* for 1895.

reigned and whether their reigns extended up to the date of accession of the next king Māravarman *alias* Tribh. Vira-Pāṇḍya which took place in A.D. 1420-1. Inscriptions of the last mentioned king have been found in the Madura, Tinnevelly and South Canara districts and they range in date between A.D. 1420 and 1440. The king who reigned as co-regent with Vira-Pāṇḍya is Jaṭila-varman Arikēsaridēva *alias* Parākrama-Pāṇḍya whose accession also took place in the same year *i.e.* in A.D. 1420-1. He had a highly prosperous reign of nearly forty-two years extending up to A.D. 1463, when he is reported to have died. The principal work of his time was the construction of the big tower in the Tenkāśi temple and certain repairs and additions to the latter. The religious teacher Tattvaprakāśa was the recipient of rich gifts from the hands of this sovereign. His inscriptions are mostly found at or near Tenkāśi, which he seems to have made his principal place of residence. One of these records states that the *Olakka-Maṇḍapa* in the temple of Viśvanātha, which is perhaps identical with the exquisitely sculptured porch in front of it, was built by him. These sculptures which are worked on huge pillars display boldness of design, powerful skill, elaborate ornamentation, minute and detailed workmanship of the various parts and a high degree of polish. They are admirable specimens of Indian art and sculpture of the fifteenth century A.D., and appear to be superior in quality to the work of a similar nature found in the Tinnevelly and Krishnā-puram temples. Of the sculptures in the *maṇḍapa* referred to above, two represent Naṭarāja, one

the goddess Kāli, the fourth Virabhadra, the fifth Manmatha with his characteristic weapons *viz.*, the sugar-cane bow and the lotus arrow, the sixth Ratidēvi, the goddess of beauty, seated with ease on the peacock vehicle and the seventh is a similar form to Virabhadra's but with the representation at his feet of the demon Apasmāra whom he kills with a sword. Another figure in the same group which is almost like Manmatha, has a flute applied to his lips and it is believed to represent the god Krishṇa. There are also two other female images which perhaps represent attendant deities.

Another king who was also co-regent with Arikēsari Parākrama, was his younger brother Alagan-Perumāl Kulaśēkhara-dēva. He appears to have ascended the throne ten years later and continued to hold the reins of government for forty-four years till A.D. 1473. His reign was more prolonged than that of his elder brother Parākrama. He completed the work in the big *gopura* at Tenkāsi, which was left unfinished by his brother when he died in A.D. 1463. During his time a Vishṇu shrine was built in the Viśvanātha-svāmin temple by a Brahmin officer of the king named Tiruvāli-Śrirangarāja-Brahmādhirājan. This shrine is the one (now found closed) to the left of the principal shrine in the temple. This has also a fine porch with some sculptures popularly believed to represent the Pāṇḍya heroes.

The next king for whom a dated inscription has been found at Tenkāsi is one who bears the double name Parākrama Kulaśēkhara. He was a Jatilavarman and ascended the throne in A. D. 1479.

His fifteenth year corresponded to Śaka-Samvat 1416 (A.D. 1494) and the twentieth year fell in Śaka 1421 (A.D. 1499.) It is not known who the Pāṇḍya king was that ruled during the six years that preceded the accession of this king. There is also an unexplained gap after the time of this sovereign and the next king Māravarman *alias* Sūndara-Pāṇḍya, whose accession took place in A. D. 1530-1. Of this last named king only a single record has so far been copied. It is dated in his twenty-fourth year coupled with Śaka 1479 (A. D. 1555) and comes from Gangai-kondān in the Tinnevelly district. Contemporary with him there reigned (1) Jatilavarman *alias* Śrivallabha who ascended the throne in A.D. 1534 and reigned until at least A.D. 1544 and (2) Jatilavarman *alias* Tribhuvanachakravartin Kōnērinmai-kondān Perumāl Kulaśēkharadēva who revived the old times. To this king must be attributed an inscription dated in Śaka-Samvat 1458 (A.D. 1536) which Mr. Sewell notes in his *Lists of Antiquities*, Vol. I, p. 306. The third co-regent was Perumāl Parākrama whose fourth year fell in Śaka 1469 corresponding to A. D. 1546 and this yields for his accession A. D. 1542. One of the Tenkāsi inscriptions calls him Perumāl-Kulaśēkharadēva-Parākrama-Pāṇḍya and states that he was the son of Jatilavarman Abhirāma-Parākrama-Pāṇḍya. A record of this king found at Karivalamvandanallūr mentions Jatilavarman *alias* Tribhuvanachakravartin Kōnērinmaikondān Tirunelvēliperumāl born in the constellation Aśvati, as his son. He is perhaps identical with Jatilavarman *alias* Tribhuvanachakravartin Kōnērinmai-kondān Kulaśēkhara also called Dharma-Perumāl.

and Tirunelvēli-Perumāl. His inscriptions are found at Sankaranainārkōvil, Tenkāsi and Karivalamvandanallūr. He ascended the throne in A.D. 1550-1 and reigned until A. D. 1563. In his honour, a poem called *Viraveṇbāmālai* was composed. In his sixth year (A.D. 1557), Ativirarāma alias Śrivallabha was crowned king and he reigned till A. D. 1596. He is said to have ordered the return of certain taxes wrongly collected, to the temple at Tenkāsi. A record in the Tenkaśi temple states that Alagan Śivalavēl, i.e., Śrivallabha was crowned king in A. D. 1564 i.e., seven years later than the accession of the one last mentioned. It is, therefore, evident that he must be different from Ativirarāma Śrivallabha. This king receives the name *Jatilavarman alias Ativirarāma alias Śrivallabha* in several records. The latest known date for him is A.D. 1583-4 and it was in his reign that the Pudukkottai grant was issued. Prince Abhirāma Varatungarāma is mentioned in No. 528 of the *Collection* of 1909 and he is perhaps identical with *Jatilavarman alias Tribhuvanachakravartin Abhirāma-Varatungarāma alias Vira-Pāṇḍya*, whose record of the tenth year corresponding to Śaka 1517 (A.D. 1595) was found at Karivalamvandanallūr. According to this, his accession should have taken place in A.D. 1585-6. He appears to have ruled jointly with Ativirarāma Śrivallabha mentioned above. One other king for whom dates are known is *Guṇarāma alias Kulaśēkhara* also called Śivalamāran. His thirty-seventh year corresponded to Śaka 1574 (A.D. 1652), which yields for his accession A. D. 1615.

In this book we have noticed briefly the part played by the Pāṇḍyas in the early history of the

Dekhan from some centuries prior to the advent of Christ up to the 17th century A.D. ; the commercial intercourse that existed between the Pāṇḍya country and the western world ; their contention with the several powers of southern India ; the expansion of their dominion and their final decline. This history has much to teach us in the several aspects which it presents, and these will be evident to the reader as he peruses their account. We have also shortly touched on some of the important features at the beginning of each section.

BOOK III.

ANCIENT HISTORY OF THE CHOLAS.

SECTION I.—INTRODUCTORY.

Tradition asserts that from time immemorial, the south was divided into three great kingdoms of which the Chōla was one. The earliest epigraphical reference to it is contained in the second and thirteenth rock edicts of the Buddhist emperor Aśoka who flourished in the 3rd century B.C. The second edict speaks of the Chōla dominion as being one of the outlying provinces of the Maurya, which has not been brought under Aśoka's sway; and the thirteenth edict makes us believe that Buddha's moral teachings were respected by the people of that country. Notices about Chōlas are also made in the *Periplus Maris Erythrae* and in Ptolemy. This indicates that it was known to the early Greek geographers. According to some of the *Purāṇas*, the Chōla territory was one of those that composed the *Dakshināpatha* i. e. the 'southern region'. Reference to this territory is to be found in the *Rāmāyaṇa* of Vālmiki, in the *Vārtikas* of Kātyāyana and in Patānjali's *Mahābhāṣya*. Kātyāyana tells us that one sprung from an individual of the Chōla tribe as well as the king of their country should be called Chōla. This leads us to infer that the term Chōla was first applied to a tribe and then

to the country and its king. The early Sanskrit poet Kālidāsa, in giving an account of Raghu's conquest mentions most of the kingdoms of Southern India and some of the rivers among which we find the Kāvēri. All these references help us to understand that the Chōla kingdom was one of the most ancient and civilised countries of the Dekhan, that it was inhabited by a tribe called the Chōla which lent its name to the country and its king and that it lay in the extreme south of the Peninsula. It appears to have comprised all that tract of country which lies along the east coast commencing from the northern boundary of the Pāṇḍya territory and extending up to the Pālāru.

We have not got a continuous dynastic account of the sovereigns of this early dominion prior to the middle of the 9th century A. D. when Vijayālaya started a new line with his capital at Tanjore. Inscriptions on stone and copper belonging to this later branch refer by name to a few of the members of the earlier line and the Tamil historical texts supplement to a great extent the meager information furnished in inscriptions. The names mentioned in these charters of the Vijayālaya line are (1) Śengaṇnān, (2) Karikāla, and (3) Killi. The order in which these names occur is different in different tablets. The Tiruvālangādu plates place Killi at the head, Karikāla in the middle and Kōchchengaṇnāu at the end while the Leyden grant mentions Karikāla first, Kochchengaṇnān afterwards and lastly Killi. This shows that at the time when these charters were drawn up, even the order in which these early sovereigns ruled, was forgotten and that there were no written records to indicate

their time. But it must be added that in spite of these difficulties which confront us at the outset there are materials available now which help to fix with some amount of certainty the period when these kings flourished. There are also records which give a vivid description of the state of the country in those early times and from them we learn much about the civilisation, the mode of warfare, the commercial activities and the like which we shall notice in the sequel.

SECTION II :—EARLIER CHOLAS.

Manu-Chōla :—This sovereign appears to be different from Manu, the great law-giver of India and must not be mistaken for him. To indicate the strictly just method of administration followed by him, the Tamil work *Periyapurāṇam* states that he put up a tower and hung a bell in it which any one who had been wronged and who desired redress might ring. So just was the administration in his day that never once was the bell rung. However on one occasion when the king had grown old, a cow caused it to beat. The king was sorely afflicted to hear the sound which indicated at once that there was miscarriage of justice in his kingdom. He ascertained from his unwilling ministers that the cow had been wronged by the king's own son who had caused the death of its calf by running his car unawares on it. It was suggested that the prince might be asked to perform expiatory ceremonies for the crime committed. But the king would not hear it as he thought that the punishment was too light and directed that the prince must be

run over by a car in the same way as the calf was. This was done but miraculously enough his life was saved by the power of the gods. This story of the *Periyapurāṇam* has a sequel in the *Dipavansa* when it describes the reign of Elēra. Elēra is said to have been a Dramila of the illustrious Uju tribe, that he invaded Ceylon from the Chōla dominion, put to death the Singhalese king Asēla and reigned righteously for 44 years from B.C. 205 to 161. The incidents narrated about his just ways compare well with those recorded about Manu-Chōla.

There is an account in the Tamil works which states that Tiruvalluvar, the author of the *Kural* had a friend by name Ēlēlaśingan, a very Craesus of his time and that his concerns were much on the sea. The latter part of the name i.e. Śingan might perhaps indicate that he was connected with the island. The question is whether Manu-Chōla of the *Periyapurāṇam*, Ēlēlaśinga of the Tamil tradition and Elēra of the *Dipavansa* are identical. We want more evidence to settle the point which is really of very great interest.

Kōchchengannān :—Tamil literature speaks of this sovereign as having fought with the Chēra king Kanaikkāl Irumborai at a place called Kalumalam, where he defeated his enemy and took him prisoner and confined him at Kuḍavāyil-kōṭṭam. Kalumalam is not to be identified with Shiiali which also bore that name but must be looked for in the Cochin state and Kuḍavāyil-kōṭṭam is most probably Kodavasal near Kumbakōnam. The poet Poygaiyār assigned by the late Kanakasabai Pillai to the 7th or 6th century A.D. celebrates the valour of this king in his poem

Kaṭavalināṛpadu. From this we learn that the battle of Kalumalam was a sanguinary engagement. It was fought on a forenoon. The Chēra was strong in elephants while the Chōla had a large army consisting mainly of picked archers and horsemen. The Chōla archers rained their arrows and killed a large number of the enemy's elephants. At the time of battle Śengannān was young, valiant and terrible in war. He wore ornaments of gold and precious stones, a sword and a scabbard and garlands of fragrant flowers. In other places Śengannān is said to have extended his authority over the Pāṇḍya and Chēra kings. He is reported to have settled a number of Brahmans and built for them houses at Chidambaram. No less than 70 temples dedicated to Śiva and Vishṇu in different parts of the Chōla country were constructed by him. The extensive building operations of this king are also referred to in the hymns of Jnānasambanda and in the Tamil work *Periyapurāṇam*. One peculiarity of the structures raised by him is that they had a top portion which resembled an elephant in its lying posture. This means that the tops of these buildings formed a long dome and it is not unreasonable to gather from this that the dome architecture which is considered rather a difficult piece of work was practised in Southern India with success in those early days. The inclusion of Śengannān's name in the list of 63 Śaiva devotees has much to tell us about the character of this king. An image of his is always to be found in every Śiva temple.

From the poem Kaṭavalināṛpadu, we learn that swords, Javalins, lances, bows and arrows were

largely used as weapons of war. Leatheren sandals were worn by soldiers to protect their feet. Big drums were carried to the battle-field on the back of elephants and tall banners were borne on chariots as well as on elephants. The soldiers fought on foot and on horse back ; the nobles and princes rode on elephants while the commanders drove on chariots. Umbrellas with straight handles and flat circular tops covered with white silk or cloth were taken behind the officers of the army as tokens of their dignity. Women went to the battle-field to recover the bodies of their slain kindred.

We have not got enough materials to fix the age of this king. That he lived in a much earlier period than the 7th century A. D. can be gathered from the fact that already during the time of the Śaiva saints Jnānasambanda and Appar, stories regarding the past birth of Śengaññān came to be circulated. In the writings of these we find that king Śengaññān was a spider in his previous birth and that he wove cobwebs over the Siva-linga at Jambukēśvaram ; that an elephant removed it everyday, offered water and flower to the deity and that the spider on seeing this got into the nostrils of the animal and gave trouble. The story is not of much value as regards facts but this much we have to take from it *viz.*, that the lower limit of king Śengaññān is the middle of the 7th century A.D. when the writers lived.

Karikala.

Karikāla was one of the greatest sovereigns of the Chōla dynasty. He it was that made Kāvirippūm-patṭinam the capital of the empire seeing its

advantageous position for trade. He appears to have improved its position to a considerable extent by building warehouses and appointing officers to collect the dues to government on the articles exported from and imported into the country. It is not unlikely that the seat of government was removed by Karikāla to this place from Uraiyyūr, which he is said to have abandoned, finding perhaps that the latter place was not a central one and had not so much in its favour to be the capital of the empire as the flourishing port of Kāvirippūmpaṭṭinam. Karikāla was certainly one of the most powerful Chōla kings that ruled from the city and his name is even to the present day known throughout the Tamil country and in the Telugu districts as that of a great monarch who looked to the welfare of the subjects entrusted to his care and as a patron of letters.

Inscriptions that mention him are indeed very few, but certainly not fewer than those that refer to the other great kings of the line. Except for the mere mention of him, Chōla inscriptions do not throw much light on the events connected with his reign. This is because we have not as yet obtained any copper-plate grant relating to the dynasty to which Karikāla belonged, all the charters hitherto discovered being only those of the revived Chōla line started by Vijayālaya in the 9th century A.D. Nor are we in possession of the facts which brought an end to the earlier line. It is not even known who the last great sovereign was. But there is not much doubt, however, that the Pallava expansion in the south and the establishment of the Chalukyas were some of the causes which might have contributed to this end, not to say

the effeminacy and weakness of some of the Chōla kings, who do not appear to have persisted in maintaining their ground against the advancing northern powers. We have already stated that even the order of reigns of the earlier Chōlas is not uniformly given in copper-plates. The Udayēndiram plates place Karikāla between Killi and Śengannān, while the Leyden plates mention him prior to the other two sovereigns. The Telugu-Chōlas claim descent from Karikāla. Though the materials furnished by inscriptions regarding his reign are scanty, yet there is no room for complete disappointment, for the literature of the early Tamils has on record many a reference which could be of use to the student of history.

The exact time when this king flourished is not given either in the copper-plates which mention him or in the Tamil works which describe his times. Scanty as the materials are for settling the question of his date, the approximate period to which this king should be ascribed can fairly be made out by a consideration of certain facts and events connected with his reign. These are :—

- (1) Karikāla fought with Trilōchana-Pallava, and defeated him.
- (2) He ruled from Kānchi, which he made new with gold.
- (3) Karikāla was an ally of Avanti and an over-lord of Vajra and Maghada.
- (4) He brought a number of families from the Gangetic valley and settled them in the several districts of Tonḍai-mandalam.
- (5) He figures among the early ancestors of the Telugu-Chōda chiefs and the Chōlas.

(6) The battle at Ven̄nil, where Karikāla defeated the Chēra and the Pāṇḍya kings.

Copper-plate charters of the Telugu-Chōḍa chiefs attribute to Karikāla the building of high banks to the Kāvēri river and the conquest of Trilōchana-Pallava.¹ It may be stated that the former of these events is mentioned in the Tiruvālangādu grant². The statement that Karikāla ruled from Kānchi making it new with gold might be taken to show either that the Pallavas had not settled themselves yet at Kānchi, or that the Chōḍa king's conquest of them gave him its possession. The conquest of Trilōchana-Pallava attributed to Karikāla suggests that the latter is more probable. It is not known, however, which king among the Pallavas bore the surname Trilōchana. Whoever he was, he is also said to have been defeated by the Western Chālukya Vijayāditya, who, in spite of the victory, is reported to have lost his life in the encounter.³ As Vijayāditya, with whom the Pallava contemporary of Karikāla had to fight, is considered to be the immediate predecessor of Pulakēśin I, and as the initial date of Pulakēśin is fixed at A.D. 550, Vijayāditya has to be assigned to the earlier half of the 6th century A.D. And this must also be the time, when the Chōḍa king Karikāla flourished. It may be noted that Vijayāditya was a king of Northern India and came from Ayōdhya in quest of a dominion in the south. We are not informed if Trilōchana-Pallava met his two opponents in the same battle or in different encounters.

¹ Page 17 of the *Annual Report* on Epigraphy for 1900.

² *Annual Report* on Epigraphy for 1906-07, p. 67.

³ *Bombay Gazetteer*, Vol. I. Part II. p. 340.

If the Tamil work *Tondamandalaśadagam* can be relied upon, we may perhaps infer that Karikāla had something to do with the kings of Northern India, whence Vijayāditya also came. Here we find that Karikāla brought a number of Śūdra families from the Gangetic valley (and on that account said to belong to the *Gangakula*), settled them in the 24 districts (*kōṭṭam*) of Tonḍai-māṇḍalam, and bestowed on them rich gifts.¹ This fact and the subsequent settlement of the Western Chālukyas in Southern India on a more or less firm footing might perhaps be adduced to show that Trilōchana-Pallava had to meet the combined forces of Karikāla and Vijayāditya, and that the two last were on some terms of alliance, which are not quite plain. It is not unlikely, that some of the northern powers joined one side or the other. In this connection it is worthy of note that Karikāla is represented in the Tamil work *Śilappadigāram* as an ally of Avanti, which is Ujjain in Malwa,² and as the overlord of Vajra and Magadha.³ It looks as if Karikāla was instrumental in permanently settling the Western Chālukyas in Southern India. The surmise made above gathers strength by the fact revealed in the Vēlūrpālaiyam plates that Kumāravishṇu I, the grandfather of Kumāravishṇu II who is attributed to the 7th century A.D., captured Conjeeveram. There could be absolutely no meaning in the boast of a Pallava king capturing his own capital if the place had not been lost by one of his predecessors.

¹ Stanza 97, p. 38.

² *Epigraphia Indica*, Vol. IV p. 246 and Vol. VI. p. 195.

³ Magadha denotes Southern Bihar in Lower Bengal.

The arguments adduced above show that Conjeeveram should have passed into the hands of Karikāla during the time of Skandavarman II the immediate predecessor of Kumāravishnu I and that the latter should have wrested it from the Chōlas in the reign of Karikāla. The defeat of the Chēra and the Pāṇḍya on the plains of Ven̄nil, and the confederacy of nine potentates and the Pallavas in some unnamed places should have left Karikāla as the undisputed lord of the Dekhan. The Chēra king overcome by him was Śēramān Perunchēral Āthan. He is said to have received a wound on his back and to have sought a voluntary death rather than being a monument of disgrace to his family.¹ That even the people of the Telugu districts acknowledged his sway is gathered from the fact that Karikāla figures among the early ancestors of the Telugu-Chōḍa chiefs and the Chōlas. Inscriptions of the Chōlas are found in the Cuddapah and Bellary districts.

A word about Karikāla's parentage deserves to be mentioned here. He was the son of Ilanjēṭchenni called also Ilanjenni or Ilaiyōn. This name means "the young Chōla" or "the young prince." He was perhaps the heir apparent to the Chōla throne and hence was known by that appellation. It may be noted that Ilanchenni or Ilaiyōn in something similar to *Ilangō*, *Yuvarāja* or *Ilavaraśu*. There is nothing to warrant our presuming that Ilanjēṭchenni was a king of the Chōla dominion. He seems to have distinguished himself in the wars undertaken by the reigning king who, we might suppose, was his elder

¹ The poets Kalāttalaiyār and Ven̄ni-Kuyattiyyār refer to this king in Puranānūtu, stanzas 65 and 66.

brother. The title *Uruvappahrēru*, which we find prefixed to his name, shows that he resembled a lion in prowess. Sometimes the name *Ilanjētchenni* is connected with *Neydalangānal* which denotes that the tract of country over which he was the lord, bordered on the sea and it was, most probably, near the mouth of the Kāvēri river. He married a daughter of Alundūr-vēl. Alundūr is identical with Tēr-or Tiruv-Alundūr near Mayaveram. He is credited with having defeated in battle the Chēra king of his day and taken from him a place called Pāmalūr¹. Kuḍakkō-Nedunjēral Āthan might be the person vanquished by him as we know that he was his contemporary.

From what has been said above, it will be evident that the accession of Karikāla to the Chōla throne is not quite regular, as he had no claim to it, if the reigning king had any issue. There are also grounds for inferring that on the death of Karikāla's predecessor, there were several claimants to the Chōla throne and Karikāla succeeded in getting it through the aid of his uncle Irumbidār-Talaiyār. The story that an elephant from Tirukkalumalam put a garland on Karikāla's neck, carried him on its back and placed him on the Chōla throne, when he was stationed at Karuvūr, perhaps tells the same fact. It is worthy of note that this story is quite similar to another recorded about Mūrti-Nāyanār, one of the Śaiva devotees who was raised to the rank of a Pāṇḍya king, when the Pāṇḍya country had no sovereign. If the interpretation of the name Karikāla

¹ Purām, stanzas 10 and 203.

is ‘scorched leg,’ it is not unlikely that in the endeavour to get the kingdom, Karikāla happened to meet with an accident in which one of his legs was scorched.¹ Karikāla married the daughter of a *Vēlir* chief of Nangūr. A village of this name is celebrated in the Vaishnava work *Nālāyiraprabandham*. Inscriptions state that it was the headquarters of a subdivision in ancient times. Tiruvengādu and Kāvirippūmpatṭinam were places situated in it. It seems, therefore certain, that *Kil-Nāngūr* in the Shiyalī *tāluka* is identical with it. It is, therefore, no wonder that Karikāla had a special liking for Kāvirippūmpatṭinam which was only three or four miles from Nāngūr whence his queen hailed.

He might probably have witnessed the annual destruction which the Kāvēri caused when it overflowed its banks during high floods and it may have led him to undertake the stupendous work of constructing high banks to the river to prevent the recurrence of the evil. By the way, it may be said that the irrigation of the Kāvēri delta had engaged the attention of early Chōla kings more than of any other. Of the several branches which this river has, the Vennāru and the Araśil date back to times earlier than Karikāla² and most of the rest are attributable to some of the members of the Chōla dynasty whose names

¹ Another way of interpreting the name is ‘he (who is) death to the elephants (*i.e.* his enemies).’ In this case the name shows how powerful he was. If Kalikāla is the name, it means ‘the destroyer (of the evils) of the Kali (age).’

² The names Ven̄ni-kuyattiyār and Ariśilkilār assumed by persons indicate the existence of the two branches of the Kāvēri.

they bear even at the present day.¹ The course of the river seems to have changed at an early date giving rise to a new source of irrigation to the country. Palankāvēri was the name by which the original river was known to distinguish it from the new, but it is not known if this diversion of the river was due to natural causes, or if it was the work of any particular person. Palankāvēri and Kollidam were in existence prior to the 7th century A. D.² In spite of the diversion of water in these branches, the Kāvēri seems to have carried much water and caused damage to the country during floods. Karikāla's services to the country in undertaking to build high banks and in opening new channels to improve the irrigation of the land, cannot be over estimated. The banks are said to measure 1,080 feet in length, 40 to 60 feet in width, and 15 to 18 feet in height. They successfully prevented annual destruction for nearly fifteen centuries by the mere inertia of the storage of materials. It is not unlikely that the bunds constructed by him were improved periodically. In all probability the ancient custom of parcelling out a few acres of land irrigated by the source among a few families who were required to take out fixed quantities of mud or sand from the bed and throw them on the bund every year, was followed in the case of the Kāvēri also.

¹ It may be remarked that Viraśōlan, Kirtimārtāndan, (Kirtimān), Uyyakkondān and Muḍigondān are the surnames of some of the Chōla kings of the 10th and 11th centuries.

² Several inscriptions mention Palankāvēri. This and Kollidam are referred to in the Dēvāram songs of the 7th century, A. D.

We have already referred to the impetus given by Karikāla to commerce and trade and the king's contact with the northern powers which gave him an opportunity for settling a number of people in the south. The growth of civilisation during this period seems to have assumed a different turn. The impulse given to art and trade is specially noteworthy. The condition of the people improved to a considerable extent and every effort was made to increase their happiness and prosperity.

The following extract from *Pattinappālai* gives a vivid picture of the state of the country and the life of the people at the time of Karikāla.

Extract from Pattinappālai.

The Chōla country was irrigated by the Kāvēri river which never failed in its supply even when there was no rain. The fields yielded sugarcane from the juice of which jaggery was prepared, big bunches of plantains, cocoanuts and arecanuts. Mango and palm trees abounded. There were also flower-gardens covering areas. The tanks of the country had high bunds resembling the form of the constellation Makha. Fragant flowers of a variety of colours were produced near them.

The villages in the country adjoined each other and the houses had large compounds in front where they dried paddy. Here children amused themselves by dragging three-wheeled little cars. The doors of the houses bore tiger marks. The royal palaces were white but soiled by the dust raised by cars and horses which were ever moving in the streets.

There were big alms houses where large quantities of rice were cooked and served to people resorting to them. Also places where small tanks were made and grass served for cattle. Jaina and Buddhist temples were found in one quarter of the town while in another the Brahmins with plaited hair performed sacrifices and raised volumes of smoke. The Paradavar living near the sea-coast ate *irāl* fish and boiled flesh of tortoises, wore the flowers of *adumbu* and *āmbal* and indulged in setting goats to fight in the open and spacious court-yards. In the *purachchēri*, i.e. the quarter outside the town low-class people reared pigs and fowls.

On holidays the Paradavar of Pugār abstained from going over the sea to catch fish, allowed their nets to dry on the white sand in front of their low-roofed houses which were built on the sea-shore. They wore the *tālai* flowers and garlands, drank toddy drawn from the palmyra and paddy, and amused themselves in dancing around a post in which they invoked the presence of a god. Accompanied by their wives they bathed in the high waves of the sea to expiate their sins, then in the fresh water of the river to remove the salt, made images and had other enjoyments throughout the day. And in the night they abstained from drinking, stayed in their high palaces, heard music and witnessed dramatic performances, spent some time in the moonlight and retired with their wives to rest, removing the silk cloths which they wore and putting on thin white robes. Just before the dawn of day they slept on the sands of the shore.

Near the wide streets of the Paradavar and on the sea-shore where the *tālai* flowers abounded there were warehouses with good guards. Things poured in here from all quarters for being stored, eventually to be shipped. These, when removed from the warehouses, were stamped with tiger-marks and issued out on payment of a duty. Things landing from ships were similarly stamped with tiger-marks and duty charged. The officers who raised taxes on exports and imports were ever busy in their work.

In the upper stories of their houses, ladies of great beauty gathered near the windows with folded hands and joined palms to witness the festivities made for gods like *muruga*, etc., which passed in the streets of the bazaars, to the accompaniment of music sounded by the *kulal*, *yāl*, *mulam*, *muraśu*, and the like. Their houses were storeyed, had raised pials and large court-yards where cattle played freely. At the gates and on the tops of buildings flags were put up. Men of learning and reputation also put up flags inviting combatants to challenge their scholarship. Attached to the masts of ships, in the port of Pugār, there were other banners. In the toddy shops in front of which fish and flesh were spread out to dry, there were flags seen hoisting.

To the city were imported horses of good gait, in ships which were propelled by the wind; diamond and gold from Mount Mēru; sandalwood and *agil* from Coorg; pearls from the southern ocean, coral from the eastern sea; the wealth of the Gangetic region; food-stuffs from Ceylon; eatables from Burma and incense from other places. Thus, the streets of Pugār literally bore the burden of rich merchandise

which were imported from several quarters. Here were also streets inhabited by people of various creeds and tongues who had abandoned their towns and settled in this city where they formed new acquaintances and relations. The *Vellālar* who cultivated the land and who were the source of prosperity to all classes of people, lived in great numbers.

Not satisfied with the wealth of his own country and what was paid to him as tribute by the feudatory chiefs, the great Chōla, i. e. Karikāla, whose *kalal* touching the crowns of other kings made them bright, and in whose chest the sandal-paste was rubbed out by the embrace of his wife and children, started on a tour of conquest with his elephants, horses, etc., destroyed his enemies' regions and killed their army in great numbers. He made the *aruvālar* obey his commands and the northern kings wither, caused trouble to the *Kudavar*, cut away the progeny of *Poduvar* and destroyed the Irungōvēl. He demolished the forests in the Chōla country, inhabited them, converting them into habitable lands, increased the wealth, abandoned Urundai with its brilliant palaces, built temples, set up families, opened small and large gates in the huge walls of the city, stored bows and arrows and showed his anger against the Pāṇḍya who was powerful in arms.

Killi.

It will be useful to examine the evidence contained in Tamil works regarding the kings bearing the name Killi. As a result of our enquiry we find that it is a mistake to take each king of that name as a separate sovereign and to allot him a place in the Chōla genealogy.

One of these kings, Śōlan Kuṭamurrattu-tunjina¹ Killivalavan² is said to have laid siege to Karuvūr and conquered the Chēra king of his day. No less than eleven poets, including Kōvūr-kilār, sung in his praise. This poet is the author of stanzas 44, 45 and 47 of *Puranānūru* which speak of Kāriyārru-tunjina Nedun-Killi of Uraiyyūr and of his friend Ilāndattan. In *Puram* 373, the same poet celebrates the glory of Śōlan Kurāppallī-tunjina Killivalavan who is also credited with having destroyed Karuvūr owing to an hostility with the Chēra. This Chōla king's friendly Pāṇḍya contemporary was Velli-yambalattu-tunjina Ugra-Peruvaludi.³ Kōnāṭṭu⁴ Erichchalūr Mādalan Madiraikkumanan, one of the poets of the time of Kurāppallī-tunjina Killivalavan is also the author of (1) *puram* 61 which speaks of Śōlan Ilavandigaippallī-tunjina Nalankillī-Sēṭchenni,⁵ the contemporary of Nedunkilli; (2) of *puram* 167 in praise of Ēnādi Tirukkilli and (3) of *puram* 180 in favour of Irāttūrkilān Tāyan Māran who fought for his over-lord. It thus appears that all these Killis belong to one period.

Another Chōla king celebrated in Tamil literature is Perunarkilli. He is referred to as one of the ancestors of the Chōlas in the large Leyden

¹ The meaning of the word *tunjina* is 'who died.'

² *Valavañ* is a synonym for the Chōla.

³ *Valudi* is a synonym for Pāṇḍya.

⁴ Kōnāḍu is a territorial division in the Pudukkōṭṭai State. During the time of the later Chōlas, it was called *Kadal-adaiyād-ilangai-konḍa-Chōla-Vaḷanāḍu*.

⁵ *Sēnni* is a synonym for Chōla.

plates, the Tiruvālangāḍu grant and the Udayēndiram charter of Prithivipati II. He performed the Rājasūya ceremony, and was, on that account, known by the epithet Rājasūyamvēṭṭa Perunarkilli. With the help of Tiruven̄malaiyan and perhaps also of Śēramān Māvēṇkō, who was his friend, he defeated the Chēra Māndarauchēral-Irumborai (*puram* 16, 125, 365 and 367) who was the lord of the Kolli mountains, who rescued the village of Viṅangil, who was the friend of the poet Kapilar, and who was taken captive by the Pāṇḍya king Talaiyālagnānattu-śeruvenra-Nedunjeliyan and was subsequently set at liberty (*puram* 4, 17, 20, 22, 53, 125, 129). It is said that Kānappēr-kadanda Ugra-Peruvaludi, one of the royal personages that adorned the last academy of Tamil poets of Madura (*puram* 21, 367) also belonged to the same age. If this Pāṇḍya king is identical with Velliyanbalattu-tunjina Ugra-Peruvaludi, the second set of Killi would also be of the same age as the first. In this case, we are inclined to take Perunarkilli who performed the Rājasūya ceremony, and perhaps one or two others as the real sovereigns of the time and that all the rest were members of the royal family who distinguished themselves in the wars undertaken by the reigning kings. The defeat of the Chēra and the destruction of Karuvūr are attributed to several Chōla kings of this age. Mudittalaikō-Perunarkilli, whose Chēra contemporary was Śēramān Anduvanchēral Irumborai and Vērpahradakkai Perunarkilli, who claimed to have killed Śēramān Kuḍakkō Nedunchēral Āthan, probably refer to the same king.

The facts set forth above clearly show that the Pāṇḍya kings Talaiyālagnānattu-śeruvenra

Nedunjeliyan and Ugra-Peruvaludi, the Chōla sovereign Rājasūyamvēṭṭa Perunarkilli and the Chēra Māvenkō and Māndaranchēral Irumborai of elephant look, belonged almost to the same period. With the help of the copper-plate charters of the Pāṇḍyas, *viz.* the Vēlvikudi grant and the Sinnamanūr plates and from the statement in the *Maduraikkānchi* of Māngudi Marudanār that Nedunjeliyan of Talaiyalangānam fame was a lineal descendant of Palyāgāśālai Mudukudumi-Peruvaludi, we have elsewhere attempted to ascribe Nedunjeliyan to the first half of the 7th century A.D. If Killi, referred to in the *Koyilolugu*, is identical with any of the kings bearing that name, who are contemporaries of Nedunjeliyan, it is quite evident that he must belong to the same age.

According to Maṇimēgalai, the Chōla king Venrivēr-Killi, whose identity with any of the kings named above is not certain and who probably belongs to an earlier age, married a Nāga princess called Pilivalai, the daughter of Valaivanan and became the father of a child who, it is said, escaped a sea disaster. There are grounds to suppose that this prince was Tonḍaimān Ilāndiraiyan, the ancestor of the Pallavas of Conjeeveram. This account is interesting, as it shows the connection between the Chōlas and the ancient Pallavas who had by this time advanced southwards and established a dominion near Conjeeveram. Evident traces of the rule of the Killis in the Tanjore and Trichinopoly districts exist in such names as Kilinalūr, Nalaṅkili-nallūr and Killikuḍi, *etc.* The abbreviated form of Killi in the first two names supports the supposition

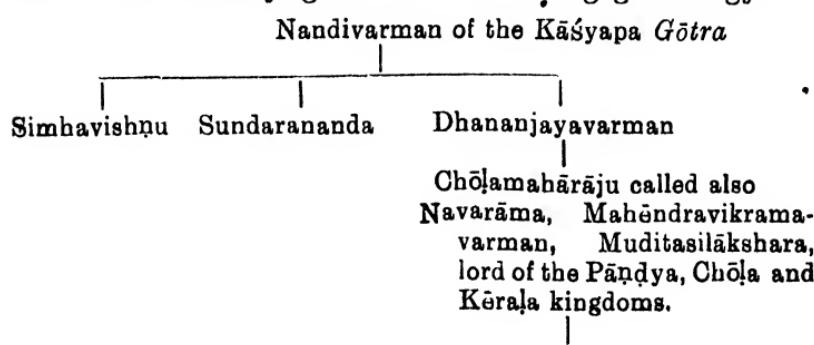
that the name *Kili* which occurs in the *Koyilolugu* is only a shortened form of *Killi*.

SECTION III :—CHOLAS DURING THE INTERVAL BETWEEN THE MIDDLE OF THE 7TH CENTURY A.D. AND THE MIDDLE OF THE 9TH CENTURY A.D.

A little before the middle of the 7th century A.D. the Chōlas virtually lost their hold on the Trichinopoly and Tanjore districts which formed their ancestral dominion. The northern portion of this kingdom was taken by the Pallavas and the south was occupied by the Pāṇḍyas. Simhavishnū was the first Pallava sovereign who tried to extend his territory southwards. The Vēlūrpālaiyam plates say of him that he conquered the Chōla territory which was resplendent with areca groves, decorated by ranges of paddy flats and sanctified by the river Kāvēri. The fact that Kanjanūr near Kumbakonam was called in ancient times Simhavishnū-chaturvēdimangalam might be taken to prove that this conquest was real. During the time of his successor Mahēndravarman I, the Trichinopoly district was under Pallava sway. This is proved by the fact that we have a stone record of his in the upper rock-cut cave at Trichinopoly and that there is also a village of the name Mahēndramangalam which should have been called after this king. At Kāvērippatnam, 12 miles from Shiiali, there existed a Śiva temple called Pallavanichcharam in the middle of the 7th century A. D. About this Jnānasambandha has sung hymns. It is not unlikely that this temple was constructed by one of the Pallava sovereigns that held the Chōla dominions. From what

has been said above, it will be clear that in the middle of the 7th century A. D. the Pallavas had completely dispossessed the Chōlas of their possession of the Trichinopoly and Tanjore districts. It is a matter, therefore, of no wonder that Hiuen Tsiang who visited Southern India about this period locates his *Chu-li-ye* i.e. Chōla, 1000 *li* to the south-west of Dhānyakaṭaka i.e. Amaravati in the Kistna district. This description of the *Chu-li-ye* takes us to the Kurnool district. The pilgrim says that the country was 2400 *li* in circuit ; its capital was 10 *li* round and adds that “ going from this southwards we enter a wild forest tract”. Passing through this for a distance of 1500 *li* we come to *Ta-lo-pi-cha* i.e. Dravida. Now, this extract from the Chinese traveller’s account tells us that the Chōlas, after being expelled by the Pallavas, moved northwards to the tract of country surrounding Cuddapah and Kurnool and we also gather that it must have been originally a forest tract just like the portion to the south of it.

Inscriptions belonging to the Chōlas, subsequent to the middle of the 7th century A.D., have to be looked for in the Cuddapah and Kurnool districts and here we actually find them. A copper-plate grant discovered in this locality gives the following genealogy :—



Guṇamudita

Pōrmukarāma-
Purushasārdūla
Puṇyakumāra.

The grant was issued in the 5th year of Puṇyakumāra. Stone records are also discovered of the time of this king, of his predecessor Chōlamahārāja and of a few other members who are not mentioned in the genealogy given above. They are Chōlamahārājādhirāja Vikramāditya, Satyadutunru, son of Śaktikomara Vikramāditya and Vikramāditya Chōlamahārājulu. These kings are said to have belonged to the solar race, Kāśyapa-*gōtra* and the family of Karikāla and their emblem was the tiger. As such, we need have no hesitation to declare that they are lineal descendants of the Chōlas. Judging from the characters in which these records are incised it has been said that they are anterior to the 8th century A.D. When we look at the names Nandivarman, Simhavishṇu, Mahēndravikramavarman etc. borne by some of the early members of this branch of the Chōlas, one will be inclined, and we may say correctly too, that they should have at first held a subordinate position under the Pallavas who dispossessed them of their territory in the Tanjore and Trichinopoly districts. The other name Vikramāditya which occurs as part of the name of three other members suggests that later on they became the feudatories of the Western Chalukyas. When all the inscriptions of the Cuddapah and Kurnool districts are secured, it may be possible to carry the genealogy of this branch further down to the 8th and 9th century A.D. and to know also the achievements of the sovereigns that ruled during the period.

Either the Chōla king Nandivarman, who is the first in the genealogy given above, or Sundara-Nanda, his second son, is probably the same as Nanda-Chōla referred to in the Tamil work *Koyilolugu* as having contributed his share of charities to the temple at Srirangam. Other early sovereigns known to us from inscriptions and literature are Manu-Chōla, about whom we have already given an account, Dharmavarman and Śrikanṭha. The second of these is mentioned in the *Koyilolugu* and in the *Dēvāram*. He must have flourished prior to the 7th century A.D. We know of a Chōla chief named Śrikanṭha, whose ancestors were Navarāma and Sundara-Nanda, and we meet with this name in the early Chōla inscriptions of Tiruverumbūr, of the 9th century A.D., where the village is called Śrikanṭha-chaturvēdimangalam. The inscriptions of the Telugu-Chōla chiefs would add Mahimāna-Chōla and Jatā-Chōda to this list of early sovereigns. They are described as the sons of Karikāla and probably, if they had left any inscriptions, they would be found in the Telugu country.

Whether or not there was any connection between the Chōlas of the Kurnool district and those that established themselves at Tanjore in the middle of the 9th century A.D. it is not possible to say at present. But this much may safely be added that under the Pallava king Nandivarman III a Chōlamahārāja served as minister. This was not long before the breaking up of the Pallava dominion and the establishment of the Chōlas at Tanjore. We have here to note the circumstances which favoured the rise of the Chōlas as an independent power. In the last quarter of the 8th century A.D.

and the beginning of the 9th, the several powers of Southern India were in a state of restlessness being engaged in a desparate struggle with the others for the suzerainty of the Dekhan. At this time, Southern India witnessed the winding up of two great empires rousing the ambition of others to seize the opportunity to become all powerful. From the early centuries of the Christian era, the Pallavas of Conjeeveram played their part in Southern India. They waged wars with all the neighbouring powers. They crossed swords with the Kadambas and with the Chōlas. Their contest with the Western Chalukyas of Bādāmi for centuries together is unparalleled so much so that the ancient writers had termed the one as the family foe of the other and their feud was pushed to such an extent that both had become exhausted at the end of the 8th century A.D. The Western Chalukya of Bādāmi are not heard of after that date, though the Pallavas lingered on for a few years more and closed their career in Southern India. The Rāshṭrakūṭas of Malkaed got into the place of the former and were threatening to swallow up the dominion of the Pallavas. The Western Gangas of Talakkāḍ were also making rapid progress in building an empire in the south and about the period of which we are speaking they made some successful attacks on the Pallava dominion. But the more formidable enemy of the Pallavas after the Western Chalukyas had retired from the scene was the Pāṇḍya. Ever since the Chōlas vacated Tanjore and Trichinopoly, these were presenting obstacles in the way of the Pallava expansion in the south. Countless battles were fought between the two powers

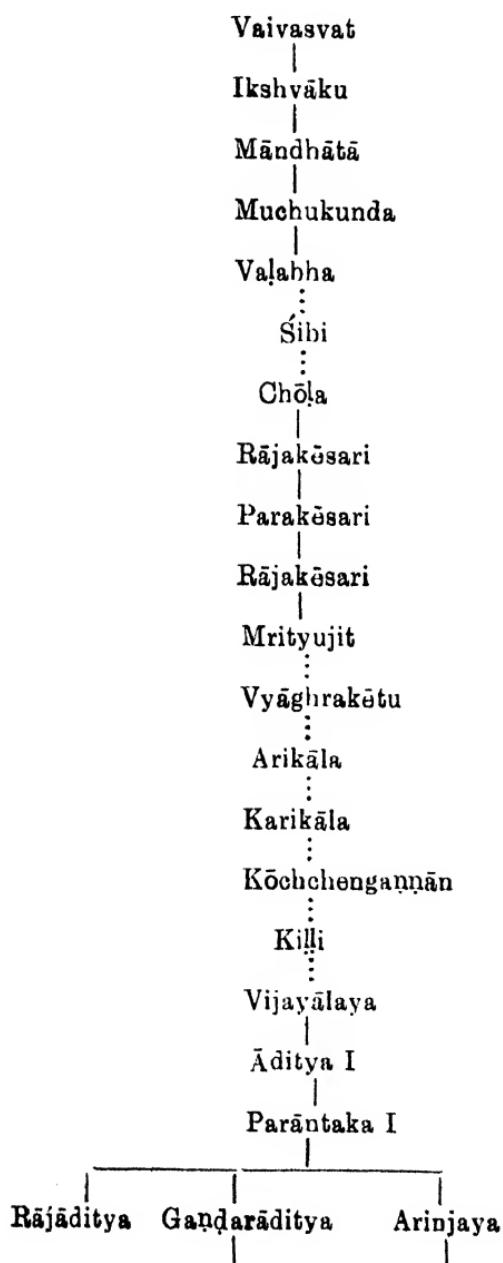
Naturally enough the Pāṇḍyas expected to become the dictator of the South when the Pallava power collapsed. Thus at the time of which we are speaking, there were gathered on the plains of the Kāvēri banks, the Gangas, the Rāshtrakūṭas, the Pāṇḍya and the waning Pallava with his subordinate powers the Muttaraiyans and others. Now the Chōḷas thought it was a nice opportunity for rising into prominence again in this part of the territory which formed their ancestral dominion and which they had lost some two centuries ago. Fortunately for the Chōḷas, the Pāṇḍyas allowed internal dissensions to creep into the family which once for all decided they could not become the all powerful in the Dekhan. As ministers and generals of the Pallavas, the Chōḷas could have had at their command a good army and what needed to re-build the empire.

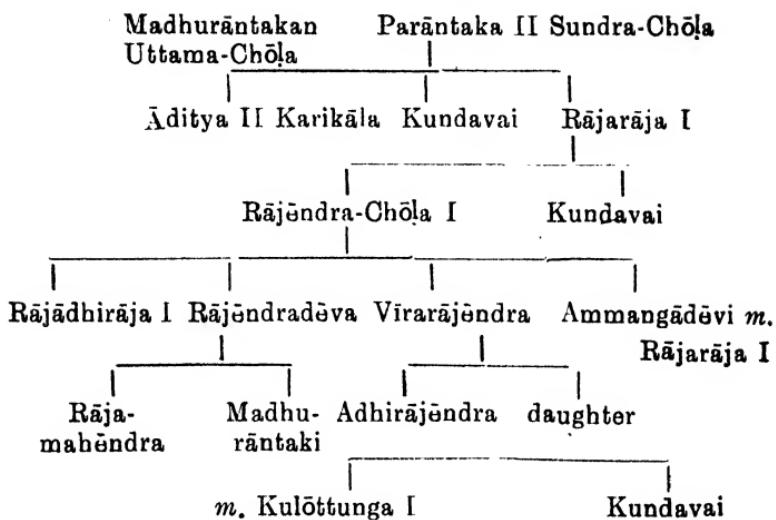
SECTION VI :—THE REIGNS OF VIJAYALAYA, ADITYA I AND PARANTAKA I.

Before we attempt to give the history of the Chōḷas of the Vijayālaya line, it is necessary to draw their pedigree first so that the narrative may be closely followed. The Ānaimangalam or the better known Leyden grant and the Tiruvālangādu plates are the two reliable charters which furnish the names and relationship of the members belonging to the Chōḷa line from Vijayālaya up to Rājēndra-Chōḷa I.

Both the authorities start with a mythical genealogy and mention some of the earlier members belonging to previous lines and these are also noted.

below as given in the published Leyden plates, though they are not of much historical importance.





The genealogy from Rājēndra-Chōla downwards is mainly made out from stone inscriptions and copper-plates.

About Vijayālaya, the first member of this branch, who appears to have been known in his stone inscriptions only by his title Parakēsarivarman, which he assumed in common with several others belonging to his line (*i.e.*, the alternate sovereigns of the Chōlas of this period) the Tiruvālangādu plates hint that he captured the town of Tanjore from some enemy whose name however is not mentioned. But when we look at the period in which he flourished, it is fairly certain that he should have obtained possession of Tanjore from the Muttaraiyans, who are reported in their records to have been the kings of Tanjore just before Vijayālaya. During the reign of this king much was not accomplished by way of conquest except perhaps repulsing certain Pāṇḍya aggressive attacks. We might note in passing that at this time the Pāṇḍyas had completely alienated the

Chēras by their policy. This circumstance will be useful in understanding the future history of the Chōlas for three or four generations.

Of Āditya I, the son and successor of Vijayālaya, the Tiruvālangādu charter informs us that he fought against the Pallava Aparājita, defeated him and got possession of Tonḍaimandalam. An inscription found at Tillaisthānam states that both the Chōla king Rājakēsarivarman, who extended his conquests into Tonḍai-nādu, by which is clearly meant Āditya I, and the Chēra sovereign Sthānu-Ravi, who had a large army of elephants and the surname Kōkkandān, honoured a certain chief named Vikki-Aññan by the gift of a feudatory throne, a fly-whisk, a palanquin, a drum, mansion, *pōnagam*, a bugle, an army of elephants and the hereditary title of Śembiyan Tamilavēl. From this record, we learn that the Chōla Āditya I was on friendly terms with the Chēra king of his day *i.e.*, Kōkkandān Sthānu-Ravi and that for some service rendered by Vikki-Aññan *alias* Śembiyan Tamilavēl, they honoured the chief in a fitting manner. It is not unlikely that Āditya I was greatly helped by the Chēra king and this feudatory chief, in fighting against the Pallava Aparājita and acquiring possession of Tonḍaimandalam. This Pallava king Aparājita had in his earlier years for his ally the Gangā-Bāna king Prithivipati I of Kōlar with whose help he fought with the Pāṇḍya Varaguna a great battle at Śripurambiyam near Kumbakōnam and gained a victory, though he lost his friend in the field. It is certain that the Pāṇḍya king advanced as far as Kumbakōnam, just like his predecessor Śrimāra-Parachakrokōlāhala had done, to contest the

possession of that part of the country. The victor in the strife having been successfully handled by the Chōla king, the position of the latter became very strong. The defeat of Aparājita is as signed to the end of the 9th century A.D. One of the inscriptions of Āditya I found at Tirukkalukkunram is dated in the 27th year of this king and here it is stated that he confirmed grants made by earlier Pallava sovereigns. This circumstance also proves that for the first time the Pallava dominions passed into the hands of the Chōlas during Āditya's reign and that Āditya I respected the grants of previous sovereigns though they were not of his house.

Conquest of the Pallava territory was followed by the acquisition of some dominion in the Kongu country which was perhaps then under the Western Gangas of Talakkād. We are informed by the *Kongudēśarājākkal* that Āditya conquered Kongu. Though the chronology of this work is not admitted to be very correct, it seems to tell us an historical fact when it attributes the conquest of Kongu to Āditya I. The discovery of stone inscriptions of Āditya's successor Parāntaka I in the Kongu country, which he does not lay claim to have conquered, goes a long way to establish Āditya's achievement recorded in the Kongu chronicle. The people of the subdued country appear to have borne the Chōla yoke meekly. In this connection, we may note that a general of Parāntaka was a native of Kongu and there was a big road leading to that country perhaps from the Chōla dominions. These are referred to in inscriptions.

A stone record discovered at Tirumālpūr in the North Arcot district refers to Āditya I by the epithet

Tondaimān-Ārrūr-tunjinadēva which means that the king died at a place called Tondaimān-Ārrūr. This place is identical with the village of Tondamanād near Kālahasti because the inscriptions of the place refer to it by the name Tondaimān-Pērārrūr. Another fact revealed by the Tondamanād inscription is that a temple was built over or near the burial ground of Āditya I in that village. This shows that he was regarded as a pious king and worshipped in after years. In honour of the same sovereign another temple was erected at Mēlpādi in the North Arcot district.

Parāntaka I, the son of the late king, succeeded to the Chōla throne with the title Parakēsarivarman. His accession took place in A.D. 906—7 and he reigned for nearly 46 years *i.e.*, until A.D. 952-3. His earlier inscriptions refer to him in the words ‘Madiraikonda Parakēsarivaram’ *i.e.* Parakēsarivarman who took Madura, while those dated in later years of his reign call him “Madiraiyum Īlamun-konḍa Parakēsarivarman” *i.e.* Parakēsarivarman who took Madura and Ceylon. His other names are Viranārāyaṇa, Samgrāmarāghava, Dēvēndra and Pāṇḍitavatsala.

First of all, we have to note the relationship that existed between him and the Chēras. As in the days of his father, during his time also, the Chēras continued to be on friendly terms with the Chōlas and the following facts are worthy of mention in this connection.

Parāntaka I had for his queen a Chēra princess. The daughter of a Chēra king called Vijayarāghava, who was the contemporary of this Chōla sovereign, is

reported to have visited Tiruvōrriyūr and made gifts to the temple there. The eldest son of Parāntaka I, *i. e.* Rājāditya had a large army which contained a number of soldiers enlisted from the Chēra country. It was during the reign of Parāntaka I, more than in any other, that we find a free intercourse between the people of the Chōla and Chēra countries. Thus, there are enough grounds to infer that the relationship of the Chōlas with the Chēras was very cordial at this time.

Let us now speak of the warlike side of this king's reign. His father had defeated the Pallavas and obtained for the Chōlas a more or less firm footing in the ancient Tonḍaimanḍalam which included in it the modern districts of Chingleput, North Arcot and South Arcot. But more work remained to be done here. The Chōlas could not be the undisputed lords of this tract of land until the feudatories of the Pallavas had been overcome and made to bear the Chōla yoke. Accordingly, Parāntaka took on himself the task of reducing the Bāṇas, who were guarding the frontiers of the Pallava territory. He utterly destroyed the power of this ancient Pallava feudatory and conferred on the Western Ganga Prithivipati II the territory of the former and made him rule it as his own subordinate. Another family of feudatory chiefs that had encroached on parts of Tonḍaimanḍalam was the Vaidumba. These were also the object of Parāntaka's subjugation. But before he could effect it, he had to deal with a more formidable enemy *i. e.* the Pāṇḍya. The resources of the Pāṇḍyas were not scanty. Early in his reign, therefore, Parāntaka I directed his arms against them. At

this time he made a successful inroad into the Pāṇḍya country and captured their capital Madura. This event is referred to in the Udayēndram plates in the following words :—

“ Parāntaka’s army having crushed at the head of a battle the Pāṇḍya king together with an army of elephants, horses and soldiers, seized a herd of elephants and the city of Madura.” He then added to his title Parakēsarivarman the epithet “ the capturer of Madura which we find for the first time in his records of the third year corresponding to A.D. 909-10. It is after this event that he appears to have fought with the Bāṇas and the Vaidumbas and settled the affairs in the country conquered by his father,

The Pāṇḍya king Rājasimha, who was defeated by Parāntaka I in about A.D. 909-10, now sought the help of the sovereign of the neighbouring island of Ceylon who readily espoused the cause of the exiled monarch and sent a large army. The Singhalese chronich *Mahāwansa* speaking of the events of this period says :—

“ King Pāṇḍu who had warred with the king of Chōla and was routed, sent many presents into Kaśsapa V that he might obtain an army from him. And the king, the chief of Lanka, took counsel with his ministers and equipped an army ; and appointing Sakkasēnāpati to the command thereof, accompanied it himself to Mahātītha. And he stood on the shore and brought to their mind the victories of former kings and gave them courage and then sent them into the ships. And Śakkasēnāpati carried them safely to the other side of the sea and

reached the Pāṇḍyan country. And when king Pāṇḍu beheld the army and the captain thereof, he was greatly pleased and exclaimed : " All Jambudipa shall I now bring under the canopy of one dominion " and then he led the two armies (his own and the Singhalese king's) to battle. But he succeeded not in conquering the king of the Chōlian race. And so he abandoned the struggle and returned to his own place."

As Kassapa V is assigned in the *Mahāwansa* to A.D. 929-939, the events recorded above must have happened in this interval, if the chronology of the book could be relied upon. Confirming the account above narrated, we read in the Udayēndiram charter of Prithvipati II (A.D. 921-2) that " Parāntaka I having slain in an instant at the head of a battle an immense army despatched by the lord of Lanka which teamed with brave soldiers and was interspersed with troops of elephants and horses, he bears in the world the significant title of Samgrāmarāghava i. e. who resembled Rāma in battle." Also a stone inscription of Parāntaka I, dated in his 12th year (=A.D. 918-19), refers to the invasion against the Pāṇḍya and the king of Ilām (Ceylon) and the battle of Vēlūr. If the three sources of information relate to the same event i.e. Parāntaka's invasion against the allied forces of the Pāṇḍya and Ceylon, it should have occurred in or prior to A.D. 918 which is the date of the earliest record mentioning it. In this case, we trace an error of 11 years or more in the period of rule assigned in the *Mahāwansa* to Kassapa V. If, however, the error in the Singhalese chronology is not admitted the events in Parāntaka's reign will be as follow :—

(i) Conquest of Madura in A.D. 909-10.

(ii) Battle of Vēlūr in which Parāntaka defeated the allied forces of the Pāṇḍya and the king of Ceylon,—A.D. 918 or earlier. The Udayēndiram plates (A.D. 921-2) may refer to this event.

(iii) Pāṇḍya king's soliciting the help of Kassapa V as related in the *Mahāwansa* and fighting with the enemy by the aid of his own army and that of the Singhalese and getting defeated by the Chōla Parāntaka I,—A.D. 929-39.

In any case, the conquest of the Singhalese troops sent by their king to help the Pāṇḍya was not the occasion for Parāntaka's assuming the title "Madi-
raiyum Īlamumkonḍa" which means "who took Madura and Ceylon." Hundreds of stone epigraphs of this king have been found dated in years later than A.D. 918 and 929 to 939. Except those that are dated in A.D. 943-4, the rest do not mention the conquest of Ceylon. This fact strongly suggests that that event took place in or about A.D. 943-4. Parāntaka was greatly enraged at the constant trouble given him by the Pāṇḍya king succoured by the Singhalese and he therefore determined to invade the island in order to cut off the root cause of these troubles. We learn from the Tirvālangādu plates about Parāntaka's conquest of Ceylon which is described in these words :—

" All the waters of the sea were not enough to
 " quench the fire of the Chōla king's anger, which
 " consumed the enemies and which was put out only
 " by the tears of the wives of the kings of Simhala,
 " cut and killed by the king's weapons."

The immediate cause of the invasion of Ceylon was the shelter given for a time by the king of the island to the Pāṇḍya sovereign who, fearing the wrath of the Chōla, appears to have sought it. The following two quotations are worthy of consideration here :—

“The Pāṇḍya king intent, as it were, on extinguishing the fire of the Chōla king’s valour, entered “the ocean deserting his hereditary dominion.”—

Tiruvālangādu plates.

“Now at that time (Dappula V’s reign A.D. 940-952), king Pāṇḍu because he feared the Chōlians, left his country, got into a ship and landed at Mahātītha. And the king sent unto him and was well pleased to see him, gave him great possessions and caused him to live outside the city. And while the king of Lanka was yet preparing for war thinking unto himself “now shall I make war with the Chōlian king, take two sea-ports and give them unto king Pāṇḍu”, it came to pass that a fierce strife arose from some cause among the princes of the island to the great misfortune of king Pāṇḍu. And the king of Pāṇḍu thought thus to himself “I shall reap no benefit by dwelling here.” So he left the crown and other apparel and went to the Kēralaite.”—Mahāwansa.

The two passages from different sources read above show not only the cause of Parāntaka’s expedition against Ceylon but also bring to light some important facts. They are

(i) The Pāṇḍya was dispossessed of his kingdom.

(ii) That he could not even stay in Ceylon though the Singhalese king was prepared to undertake a war on his account against the Chōla whom he knew to be close on his heels. Hence the precipitate haste to go away to the country of the Kēralas leaving even his crown and other apparel.

We must note that the Pāṇḍya country which was evacuated by its king was now occupied by the Chōlas. This fact is proved by the existence of the inscriptions of Parāntaka I, dated in later years of his reign, at Ānaimalai which is only 6 miles from Madura, the capital of the Pāṇḍyas, at Śinnamanūr in the Periyakulam taluka of the Madura district and at Ambāsamudram in the Tinnevelly district.

We must refer to one other event which appears to have happened in the latter part of Parāntaka's reign. His general Śembiyan Śoliyavaraiyan of Śirukulattūr defeated a certain Śitpuli and destroyed Nellūr *i.e.* the modern Nellore. If the place of battle could suggest anything, it shows that the Eastern Chalukyas were defeated in this case. But it must be noted that the name Śitpuli does not occur anywhere.

After achieving all these conquests, Parāntaka I is said to have covered the small hall of Śiva at Chidambaram, with gold brought from the quarters which he had subdued. In dealing with the polity of ancient Dekhan, we shall show that this king was not unmindful of improving the internal administration of his country and we shall have reason to think that the south could very well be proud of this sovereign for the wise rules framed for the

guidance of village assemblies,—rules which will do honour to any nation at any time. Parāntaka built many temples at great cost and endowed others which required help. He opened new channels and improved the irrigation of the country. If Vijayālaya had the credit of starting the new line of Chōlas at Tanjore and Āditya I secured for them a position by extending the country into Tonḍaimanḍalam and defeating the Pallavas, Parāntaka I can well claim to have laid the foundation of the greatness of the Chōla empire which made it possible to assume large proportions in later years under Rājarāja I and his son Rājēndra-Chōla I. It was Parāntaka that made the position of the Chōlas secure in the ancient Tonḍaimanḍalam by prosecuting further the designs of his father and defeating the Bāṇas. It was he that wrested the kingdom from them and placed it in the hands of the Ganga king Prithivipati II on whom he had conferred the title of Śembiyan-Māvalivānarāyan and whom he made his own subordinate. It was he also that saw clearly that his position was not safe until the aggression of the Pāṇḍyas was put an end to. With this object in view, he conducted many an expedition to crush that power, if that was possible. It was indeed a great achievement that he was able to expel the Pāṇḍya out of his kingdom and to successfully cross the sea and overcome the Singhalese who gave protection to the Pāṇḍya. The happy feature in the reign of Parāntaka was the opening of several irrigation channels and the attention paid to better the administrative measures of the country.

Though the reign of Parāntaka I was an unqualified success, there was a slight disturbance at the

latter part of his rule which will be mentioned in the next section.

SECTION V.—THIRTY-THREE YEARS RULE
OF THE CHOLA DOMINION *i.e.* BETWEEN
A.D. 952 AND 985.

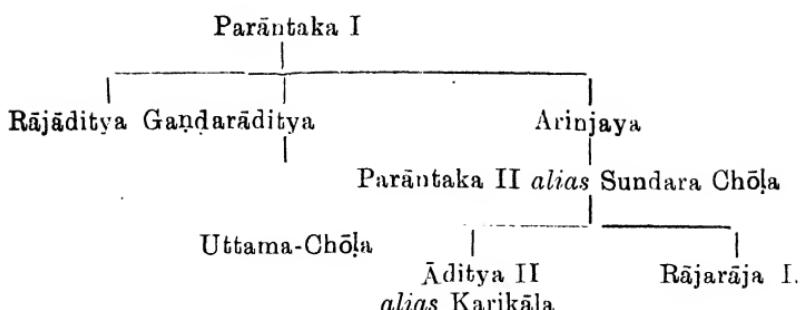
The future history of the Chōlas for about 33 years has not been made out. No less than six members are assigned to this period in the large Leyden grant. The stone inscriptions discovered do not as usual state definitely what the events of this period were. Owing to this want of information, several conjectures have been formed and some speculations which are not quite warranted. To some, “the irregular succession of the princes indicated that they fought among themselves for the throne” and accordingly it has been said that “Parāntaka’s death was followed by a crushing blow to the Chōla power which confined that dynasty for half a century to its own ancestral dominion and Tonḍamandalam.” In his progress report on epigraphy, embodied in G.O. No. 452, dated 10th June 1891, Dr. Hultzsch stated that 55 years would not be a reasonable period to cover the reigns of five Chōla kings who ruled between Rājāditya and Rājarāja and the two quotations given above from the revised District Gazetteers are based on his statement that “the irregular succession of these five kings proves that the time of their reigns was one of continual fights between different pretenders to the throne, none of whom appears to have enjoyed the sovereignty for any length of time, until matters became more settled at the accession of the great

Rājarāja". The confusion of ideas that generally prevails about the events of this period and the fact that the history of the Chōlas relating to this interval remains unsettled or has been given differently by different writers necessitates our drawing attention to some of the incorrect notions put forth by others and to caution readers to avoid taking them for established facts.¹

The account given below is based on the author's paper in the *Epigraphia Indica*, Vol. XII., pp. 121- but gives more details.

Before we begin to discuss the events of the period under review, it will be advantageous to have before us the genealogy of the Chōlas as furnished in the copper-plates mentioned already *viz.* the Tiruvālangādu and Leyden grants. They attribute to Parāntaka I three sons, Rājāditya, Gaṇḍarāditya and Arinjaya. The eldest of these was Rājāditya and the youngest Arinjaya. Rājāditya left no issues, Gaṇḍarāditya had a son named Uttama-Chōla and Arinjaya had for his son Parāntaka II *alias* Sundara-Chōla. This Sundara-Chōla had two sons named Āditya II *alias* Karikāla and Rājarāja I. The following table represents the relationship specified above :—

¹ With the object of settling some of the doubtful points involved in this part of the Chōla history, I contributed in 1910-11 an article to the *Epigraphia Indica* on an inscription of Parāntaka II *alias* Sundara-Chōla and tried to determine which of the kings mentioned in the earlier part of the Chōla genealogy given by Dr. Hultzsch in his *South-Indian Inscriptions* Vol. III. p. 196 had actually reigned. Subsequently Mr. Venkayya gave in the Director-General's Annual for 1908-09, issued in 1912, the pedigree of the Chōlas of this period and this is in accordance with what I had suggested in my paper on Sundara-Chōla submitted to him.



Our account relates to the six princes commencing with Rājāditya and ending with Āditya II. Many of the incorrect inferences drawn as regards the reigns and events connected with this period are in a large measure due to the adoption of the statements made in the Leyden grant without subjecting them to scrutiny and the omission to bestow the necessary consideration as regards the length of Parāntaka I's rule. It is proposed to enquire into the last question first, because on it depends much that will be said later on. Though the majority of Parāntaka's inscriptions are dated between his 3rd and 39th years, there are a few which belong to later years and these range between his 40th and 46th years of reign. By a calculation of the astronomical details furnished in some of Parāntaka's records, it has been concluded that his accession should have taken place between approximately 15th January and 25th July, A.D. 907. The highest regnal year so far discovered of this king *viz.* 46, takes the end of his reign to A.D. 952-3. This makes it plain that during the whole of the first half of the 10th century A.D., the Chōla dominion was subject to the rule of Parāntaka I. Now if it is remembered that Parāntaka died in or about A.D. 952-3, it becomes easy to understand that he was not succeeded by his eldest son Rājāditya as the

large Leyden plates lead us to believe. The plates report that "Parāntaka I, the one king able to "destroy the armies of his enemies, and submissive to "law, after protecting the ocean-encircled earth, "having gone to the sky, his valourous son Rājāditya, "whose two feet were worshipped by the crest of "rows of princes, was lord of the earth. This heroic "Rājāditya, the ornament of the solar race, having "conquered the unconquerable Krishnarāja with his "army in battle, by his own sharp arrows filling on "all sides and having his heart pierced while seated "on the back of his elephant by showers of sharp "arrows and being famous in the three worlds "ascended the car of the gods and went to the world "of heroes (*Viralōka*)."²⁹ From this it looks as if Rājāditya survived his father Parāntaka I and succeeded him on the Chōla throne; secondly that he fought a well-contested and sanguinary battle with Krishnarāja *i.e.* the Rāshtrakūṭa king Krishṇa III and met his death while seated on the back of his elephant. From the records of Krishṇa III we know that his encounter with the Chōla Rājāditya took place on the plains of Takkōlam in the North Arcot district. As the inscription which registers the above facts is dated in Śaka 871 (=A.D. 949), it is plain that Rājāditya died in or prior to that year which is full 4 years before his father's death and must have happened while Rājāditya was yet a crown prince. This being the case, we are obliged to say that the plates give an incorrect statement when they record that Rājāditya became the lord of the earth after Parāntaka had died. During the major portion of the reign of Parāntaka I, victory attended all his under-

takings but about the close of his career when the conquest of Ceylon was attempted, in or about A.D. 944-5, the northern part of the Chōla dominion presented a vulnerable point to the enemy's sword, as the great king appears to have concentrated all his energy to the south to crush the power of the Pāṇḍya and his ally the king of Ceylon. Tonḍai-māṇḍalam seems to have been left in charge of Rājāditya. From the inscriptions of Tirunāmanallūr, we may infer that this prince had under his command a large army which mainly consisted of soldiers enlisted from Malabar and that his principal place of residence was Tirunāmanallūr which he renamed Rājādityapuram after himself. Soon after Parāntaka directed his forces against the southern kingdoms, the Rāshṭrakūṭa king Krishṇa III invaded the Chōla dominion and got possession of Tonḍai-māṇḍalam. In the attempt to rescue it, Rājāditya lost his life. A study of the records of Krishṇa III found in the Tamil country reveals the following facts :—

i. that he had effected his conquest prior to his fifth year.

ii. that the Vaidumbas, who seem to have entertained a spirit of hostility against Parāntaka I for the defeat which they had sustained at his hands in the earlier part of the 10th century A.D., helped the invader against the Chōlas and

iii. that Krishṇa III continued to have possession of the conquered territory till almost the close of his reign *i.e.* for over 25 years after he got it.

The absence of inscriptions of Parāntaka I, dated in later years, in the Chingleput, North Arcot and

South Arcot districts shows that he was unable to expel the Rāshtrakūṭa conqueror and was not able to get back the lost dominion. There is another way of settling the question as to when the Rāshtrakūṭas occupied Tondaimandalam for the first time. It is by a consideration of the records of Krishṇa III found in the Tamil country. These range in date from his 5th to 30th year and are found almost throughout the ancient Tondai-mandalam. Many of them mention his conquest of Kachchi *i.e.* Conjeeveram and Tanjai *i.e.* Tanjore. The earliest date found for Krishṇa III in his dated inscriptions, is Śaka 862 which is equal to A. D. 940 and the latest is Śaka 884 (=A. D. 962) the period covered by the two dates being 22 years. But there are reasons to believe that he reigned until A. D. 967-968 which is perhaps furnished by the Lakshmiśvar inscription of the Western Ganga prince Satyavākyā-Kongunivarma-Mahārāja who was then or had been a feudatory of Krishṇa III¹. As the highest regnal year furnished for Krishṇa III in his Tamil records is 30, it is probable that his reign commenced in about A.D. 937 and lasted till A.D. 967-8. Since we find him in possession of Tondaimandalam already in his 5th year, the natural presumption would be—and it will be shown that it is not correct—that the battle of Takkōlam was fought in about A.D. 942, if it is to be admitted that the Rāshtrakūṭa Krishṇa III fought this battle before his actual entry into Tondaimandalam. This will place the event of Rājāditya's death just at the time when his father Parnātaka was making preparations for his conquest of Ceylon. Here it is necessary to consider the facts

¹ Bombay Gazetteer, p. 419.

registered in a Śōlapuram inscription published by Dr. Hultzsch in the *Epigraphia Indica*, Vol. VII, p. 195. Regarding the date of this record the editor of it remarks :—

The date of the inscription is expressed in three different ways *viz.* “the year two,” “the Śaka year 871” (in words) and “the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya entered Tonḍai-maṇḍalam.” He adds that the second and third portions of the date furnish an interesting confirmation of the Ātakūr inscription according to which the Rāshṭrakūṭa king Krishṇa III had killed the Chōla king Rājāditya at Tak-kōlam in Śaka-Samvat 872, current, the Saumya-Samvatsara = A. D. 949-50. He also expresses that “the year two” with which the Śōlapuram record opens cannot refer to the reign of Krishṇa III because according to the Deoli plates the father of Krishṇa III had died and that the latter was reigning in A.D 940. And he concluded by saying that the year two could only refer to the reign of the Chōla king Rājāditya and that it might be provisionally assumed that Parāntaka I reigned from A. D. 907 to at least A. D. 946 and that Rājāditya was crowned in about A. D. 948 and was killed in A. D. 949. Mr. Venkayya gave a different interpretation¹ *viz.* “the year two cannot refer to the reign of Rājāditya, as it is evidently a record of the Rāshṭrakūṭa Krishṇa III. It is probably the second year after the conquest of Tonḍai-nādu by the Rāshṭrakūṭa Krishṇa III.” Since the occupation of Tonḍaimaṇḍalam by Krishṇa

¹ This was done after the author of this sketch had submitted his paper on Sundara-Chōla to Mr. Venkayya.

III was effected in about A.D. 942 as evidenced by the existence of his inscriptions in that part of the country dated in the 5th year of his reign, even Mr. Venkayya's explanation is not a satisfactory solution. We would therefore interpret the date portion of the Śolapuram inscription as follows :—

" Śaka 871 which is the second year of king Kan-naradēva (calculated from the date when) he, after killing the Chōla prince Rājāditya, passed through Tonḍai-mandalam."

One important fact made plain here is that the Rāshtrakūṭa conqueror had a state procession in Tonḍaimandalam after he had killed Rājāditya and that this happened two years before Śaka 871 (=A. D. 949). It is this fact that the Śolapuram inscription prominently wants to convey and it is for this object the engraver of the record had inserted the third method which is merely an explanation as to what kind of regnal year is used in this particular inscription and it may even be suggested that the peculiarity in the way in which this record is dated is admitted by the engraver when he seeks to explain the term '*yāndu*' which he has used at the beginning of the record in question. Accordingly, Rājāditya's death should have taken place in A. D. 947-8. The peculiar regnal year of Krishṇa III given in this inscription would make one suspect that all his other records in the newly conquered Tamil country are also similarly dated *i.e.* with the initial year in A.D. 947, though there is nothing in the other records to raise such a presumption. We shall give a little consideration to this and show the fallacy in holding such a view. The latest regnal year of Krishṇa III

found in his Tamil records is his 30th as has already been stated. If the initial date be A.D. 947, this would correspond to A.D. 977. Krishṇa III does not seem to have reigned so far, because the earliest record of his successor Koṭṭiga is dated in A.D. 970 and this completely proves that such a view as the one here assumed for the sake of argument is untenable.

We must here say a word about Krishṇa III's entry into Tonḍai-māṇḍalam mentioned in the Śōlapuram record. That it is different from his first coming into the place, which took place in A.D. 942, is evident from the fact that the record places the other in A.D. 947. In all probability, the second is a triumphant State march through the conquered territory after the invader had killed the Chōla prince in battle when the latter came to drive him out of Tonḍai-māṇḍalam which he had taken possession of 5 years ago. That Krishṇa III assumed the title *Kachchiyum Tanjaiyum-konḍa* even in A.D. 942 has already been pointed out. Other records state that he set up a pillar of victory at Rāmēśvaram. Since his inscriptions are not found further south than the ancient Pallava territory, we have to regard his claim as regards the capture of Tanjore and the planting of a pillar of victory at Rāmēśvaram, as a mere boast.

From what has been said above, it will be plain that the northern part of the Chōla country was subject to the rule of the Rāshṭrakūṭa king Krishṇa III from A. D. 942 to 967. We have incidentally mentioned that the Vaidumbas were the chief feudatories of that king. Some of the inscriptions of Krishṇa III mention the names of a few of these subordinates. One was Vaidumba-Mahārāja

Śandayan Tiruvayan. Another was Vaidumba-Mahārāja Śri-Vikramāditya. He has ruling Malādu, Vāṇagappādi, Śingapura-nādu and Venkuṇṭra-kōṭṭam. A third Vaidumba feudatory of Krishṇa III named Tiruvayan Śrikanṭan figures as donor in an inscription found at Grāmam. Besides the above mentioned feudatories, the Rāshṭrakūṭa conqueror had for his subordinate a Malādu chief called Narasimhavarman who was probably the builder of the central shrine of the Vishṇu temple at Tirukoilur.

Having pursued the history of the latter part of the reign of Parāntaka I and shown that his eldest son Rājāditya did not survive him, it now remains to settle whether Gaṇḍarāditya and Arinjaya did reign and if so with what titles. As no sure records attributable to either of them have been found, it would be safe to start from the reign of one whose inscriptions have been found and whose title could with certainty be fixed. And for this purpose we would take the reign of Parāntaka II *alias* Sundara-Chōla. A few stone records of this king have been discovered in the Tanjore district and these give the name of one of his generals Parāntakan Śiriyavēlar who was a native of Kodumbālūr. He is reported to have died in Ceylon in the 9th year of the king's reign and he is therefore precluded from appearing in records other than those of Sundara-Chōla. Though none of Sundara-Chōla's inscriptions reveal whether he was a Rājakēsari or Parakēsari, the fact that this general of his, figures in a record of Rājakēsarivarman shows that that was the title borne by Sundara-Chōla. Now that the certainty of Sundara-Chōla being a Rājakēsari is thus assured, the statement in the Leyden

grant that the titles Rājakēsari and Parakēsari were borne by Chōla kings alternately, helps us to say that Rājakēsarivarman Sundara-Chōla should have ascended the throne either immediately after Parakēsarivarman Parāntaka I or that two kings should have intervened between them, the first with the title Rājakēsari and the second with the title Parakēsari. We have thus two alternatives *viz* either to accept Gaṇḍarāditya and Arinjaya as ruling kings or to reject both as uncrowned princes. Though the complete absence of inscriptions of Gaṇḍarāditya and Arinjaya would point to the conclusion that neither of them ever reigned, yet the recognition of Uttama-Chōla's claim to the Chōla throne, even after two kings belonging to a collateral line had ruled, is clear evidence that his father Gaṇḍarāditya did reign, though it be for a short time only. If this is not the case, it becomes difficult to understand how Uttama-Chōla could lay claim to the throne which was at the time of his accession in the line of his father's younger brother and that there were claimants to it in that line. Thus it looks as if Gaṇḍarāditya held the reins of Government and after him Arinjaya.

We shall note here what we know of Gaṇḍarāditya. He was a Rājakēsarivarman. He had two queens *viz.* Viranāraniyār and Śembiyanūnāddēviyār. The former of these figures as the builder of temples in the records of Parāntaka I dated in A. D. 931. She had no issue. Gaṇḍarāditya had a name for piety and good works. The Leyden grant attributes to him the foundation of a town on the north bank of the river Kāvēri which he is said to have called Gaṇḍarāditya-chaturvēdimangalam after his own

name. This town is perhaps identical with the modern village of Kandaradittam in the Trichinopoly district. The plates call him a devine being. At Kōnērirājapuram in the Tanjore district there is a group of sculptures which represent Gañdarāditya, his queen Śembiyan-mahādēvi and their son Uttama-Chōla. Gañdarāditya appears to have been a Tamil scholar and one of his compositions is preserved in the collection of dovolutional hymns known as *Tiruviśaiippā*. In the last stanza of this poem he calls himself the son of the Chōla king who took Madura and Ceylon by which is clearly meant Parāntaka I. The omission of Śembiyan-mahādēviyār's name in Parāntaka's inscriptions which mention the other queens of Gañdarāditya, is a point worthy of note. It suggests that Gañdarāditya was wedded to this lady late in his life. She was a pious queen and her whole life was dedicated to the building of temples and in endowing them richly. Inscriptions which mention her as a builder of, or as donor of munificent gifts to, temples, are numerous. She lived up to the 16th year of the reign of Rājarāja I (A.D. 1001). From this it may be gathered that she lived for at least 48 years after the demise of Parāntaka I and that therefore she could not have been old at the time of Gañdarāditya's death which soon followed and secondly that her son Uttama-Chōla was a mere child when his father passed away. Quite consistent with the surmises made above, the Leyden grant reports that Gañdarāditya *having given birth to a son*, went to heaven, suggesting thereby that he did not live long after Uttama-Chōla was born. The points made clear above, furnish an explanation as to why

the Chōla crown passed on to Arinjaya and his line immediately after Gañdarāditya died and it is needless to say that such a procedure would not have been followed if Uttama-Chōla were sufficiently old at the time. When Uttama-Chōla came of age, his superior claim was respected by the great Rājarāja I who according to the Tiruvālangādu plates, was not willing to have the crown as long as his uncle Madhurāntakan Uttama-Chōla was fond of the empire. We have the authority of the same plates for the statement that the people desired to have Rājarāja for their sovereign just at the time when Madhurāntaka's accession took place. Before leaving Gañdarāditya, we have to say that the two records of Tirunāmanallūr which mention the officer Gañdarāditya-Pallavaraiyan and of which one is dated in Śaka 879 (A.D. 957) and the other in the 3rd year of the reign of Parakēsarivarman, are not records of Gañdarāditya as surmised by some scholars because he was distinctly a Rājakēsarivarman. They might belong to his successor Arinjaya, who was a Parakēsarivarman. But even here we have to admit the overlapping of the reigns of Arinjaya and his son Sundara-Chōla, as will be pointed out later on.

Of Arinjaya, who, according to this account, ought to have been a Parakēsari, nothing definite is known. He reigned during the minority of Uttama-Chōla as did his son Sundara-Chōla. Arinjaya's relationship to Parāntaka I is not stated in the Tiruvālangādu plates. But we know from stone inscriptions and the Leyden grant that he was a son of Parāntaka I. The latter authority states that he was a forest fire to the wood

of hostile kings, meaning that he had won some military fame. From other sources we learn that his queen was a Kodumbālūr princess, the daughter of Pūdi Vikramakēsari who, it is said, contended against Vira-Pāṇḍya, perhaps for his Chōla overlord. If this is the case, the troubles with Vira-Pāṇḍya ought to have commenced already during Arinjaya's time.

Now we pass on to the reign of Sundara-Chōla *alias* Parāntaka II. He was a Rājakēsarivarman. His rule was so just that he was considered a Manu born again to govern the earth. The Leyden plates state that he was equal to Śiva, that he crushed the circle of hostile kings and pleasing his subjects by his own virtue, he ruled with ease the sea-girt earth. Further, we are informed that at a place called Chēūr he filled all the space by volleys of sharp arrows sent forth from his beautiful bow and produced manifold rivers of blood which flowed from the multitude of his enemy's elephants cut down with his sharp sword. Lithic records of his time say that he fought with the Pāṇḍya king and drove him into the forest. In confirmation of this, the Leyden grant states that his son Āditya II *alias* Karikāla played sportively in battle with the head of Vira-Pāṇḍya while he was yet a boy. These two statements put together clearly point out that the Pāṇḍya king with whom Sundara-Chōla contended was none other than Vira-Pāṇḍya who must be identical with the opponent of the Kodumbālūr chief Vikramakēsari. A certain Pārbhivēndravarman whose inscriptions are mostly found in the Chingleput and North Arcot districts also claims victory over

the same Pāṇḍya king. It will not be unreasonable to suppose that under the banner of Sundara-Chōla several chieftains fought against Vira-Pāṇḍya and gained a victory which gave all of them the title of 'the taker of the head of Vira-Pāṇḍya.' Of all the kings that are known to have reigned during the thirty-three years following the demise of Parāntaka I, Sundara-Chōla was the most powerful and his rule perhaps extended to a longer period than the rest. Though the principal event of his time was the war against Vira-Pāṇḍya, Sundara-Chōla appears to have fought with the king of Ceylon as well. The epigraphical confirmation of the latter event is contained in an inscription of Rājarāja I where it is stated that Parāntakan Śiriyavēlār, the general of Sundara-Chōla, died in the 9th year of the king in a battle-field in Ceylon. The *Mahāwansa* gives a more detailed account of this invasion of Ceylon. It is this :—

"Udaya III (A. D. 964-972) became a drunkard and a slaggard and when the Chōla king heard of his indolence, his heart was well pleased and as he desired to take to himself the dominion of the whole Pāṇḍu country he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled.. But the king refused to yield them. Whereupon the Chōla king who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war.. Accordingly, the chief

of the army went forth and perished in the battle. And the king of Chōla took the crown and other things." Though this may not be a colourless report of facts, yet much of it could be relied upon. The date assigned to Udaya in the singhalese chronicle also falls within the period to which we have to assign Sundara-Chōla. It is not unlikely that this expedition to Ceylon was the result of the Chōla king's encounter with Vira-Pāṇḍya and it might even be supposed that the singhalese supported the cause of the Pāṇḍyas as they had been doing during the time of Rājasimha-Pāṇḍya.

One other question may appropriately be considered here. The title Rājakēsarivarman occurring in the name Madiraikonda Rājakēsari,—about half a dozen lithic records of whose reign have been found,—precludes the identification of this king with Arinjaya, Āditya II *alias* Karikāla and Uttama-Chōla who are all Parakēsarivarmans. The fact that one of the records of Madiraikonda Rājakēsarivarman found at Tiruvorriyūr introduces as donor the prince Udaiyār Uttama-Chōladēva shows distinctly that he must be one of the kings that reigned between Parāntaka I and Rājarāja I. As such, we have to identify him with Gaṇḍarāditya or Parāntaka II who were the only Rājakēsarivarmans during this period. Neither the plates nor even the stone inscriptions attribute to Gaṇḍarāditya any conquests. It will not therefore be safe to assign the records of Madiraikonda Rājakēsari to this king. Besides, we are not informed anywhere that Gaṇḍarāditya distinguished himself in the war of his father against the Pāṇḍyas

as that at least would give him a claim to the title *Madiraikonda*. Since Sundara-Chōla was a Rājakēsarivarman and since he is known to have successfully contended against the Pāṇḍyas, the records of Madiraikonda Kājakēsari should be attributed to him. It being thus practically settled that Madiraikonda Rājakēsarivarman is identical with Sundara-Chōla, the Tiruvorriyūr record which is dated in the 17th year of the king, may just reveal to us the fact that Uttama-Chōla was sufficiently aged at the time.

At Karikal in the North Arcot district there is an inscription of the same king and it has been attributed to Uttama-Chōla by Dr. Hultzsch on the strength of the fact that the latter was called Madhurāntaka which is an equivalent of Madiraikonda. The incorrectness of the identification has been shown by others who at the same time think that the record is one of Gāndarāditya. Gāndarāditya had nothing to do with Madura and the only king to whom both the titles Madiraikonda and Rajakēsarivarman are appropriate is Sundara-Chōla.

Immediately after his death, Sundara-Chōla was known by the name Ponmāligai-tunjinadēva evidently because he had died in a golden palace. An image of his was set up in the big temple at Tanjore and provisions were made for offerings to it. Similarly also his queen Vānavanmahādēvi, who had committed *suttee*, came to be deified. An image of hers, was set up in the same temple by her daughter Kundavai. The fact that the images of these two were enshrined in temples shows in what esteem people regarded them for their meritorious acts.

The extracts given from the copper-plates that Sundara-Chōla was a Manu born again on earth and was equal to Śiva in protecting his subjects and that his wife committed *suttee* seem to have been the reasons for their deification.

An important fact that could be gleaned from the identification of Madiraikonda Rajakēsarivarman with Sundara-Chōla is that this king recovered Kānchi from the Rashtrakūṭas perhaps immediately after the death of Krishṇa III or in the latter part of his reign. The existence of inscriptions of Madiraikonda Rājakēsarivarman in Tonḍaimandalam is proof sufficient to show that the people of this part of the country acknowledged his sway, and since it is not stated about any of his predecessors that they got back the lost territory, it may be presumed that it was during his time that Tonḍaimandalam passed again into the hands of the Chōlas, after the short Rāshtrakūṭa occupation of it. Two records of Uttama-Chōla found in Conjeevaram, show clearly that it was retained by him.

Now we pass on to the successors of Sundara-Chōla. According to the large Leyden grant, Āditya-Karikāla succeeded Sundara-Chōla and when that king died, Uttama-Chōla ascended the throne. There is not much doubt that the inscriptions of Parakēsarivarman who took the head of Vīra-Pāṇḍya belong to Āditya II and we have already remarked that all the records of Uttama-Chōla without any exception call him a Parakēsarivarman. If, as the plates report, Uttama-Chōla succeeded Āditya, it is difficult to understand why he is called Parakēsari-varman instead of Rājakēsari. Here again, we have to

suspect the correctness of the plates. It may be said that because Uttama-Chōla was the son of Gandaraditya who was a Rājakēsarivarman, he assumed the title Parakēsari. But it must be said that this does not seem probable because no Chōla prince had a claim to the title of Rājakēsari or Parakēsari merely by virtue of his being a son of a Chōla sovereign. The title could only be borne by him when he became a king and even then he seems to have had no choice in the matter as the *succession* determined what title he should adopt. If the plates are correct in saying that the titles Rājakēsari and Parakēsari were borne alternately by the Chōla kings, we cannot be making a mistake when we say that Parakēsarivarman Uttama-Chōla should have succeeded a king who had the title Rājakēsarivarman and similarly also that Āditya II should have been the successor of a Rājakēsarivarman. Now as these two are the only sovereigns that reigned after Rājakēsarivarman Sundra-Chōla and before Rājakēsarivarman Rājarāja I, the only way of accounting for the fitness of the titles borne by them is to suppose that both of them succeeded Sundra-Chōla simultaneously or in other words that after the death of Sundra-Chōla, these two sovereigns reigned over the Chōla dominion one as co-regent of the other.

From the foregoing it will be seen that

- (1) Parāntaka I reigned until A.D. 953.
- (2) Krishna III took possession of Tonḍaiman-dalam in about A.D. 944-945.
- (3) Rājāditya was killed at Takkōlam in about A.D. 948-9 and therefore did not survive his father.

(4) *Gandarāditya*, *Arinjaya* and *Sundara-Chōla* reigned over the *Chōla* dominion one after the other with the titles *Rājākēsari*, *Parakēsari* and *Rājakēsari* respectively.

(5) *Madiraikonda-Rājakēsari* is probably identical with *Sundra-Chōla*.

(6) *Āditya Karikāla* and *Uttama-Chōla* reigned together as co-regents after the death of *Sundara-Chōla*. They were both *Parakēsarivarmans*.

It remains now for us to give the probable duration of each reign, and for this purpose, we have to start with the reign of *Uttama-Chōla* and work backwards. The highest regnal year furnished for him in his stone records is sixteen and as he was the immediate predecessor of *Rājarāja I*, who reigned from A. D. 985 to 1013, it is certain that the last years of his reign fell in or about A. D. 985 and that he should have commenced to rule in A. D. 969. This was actually the case, is proved by some dated inscriptions of his. One of them was discovered at *Tiruvidaimarudūr* in the Tanjore district. It couples Kali 4083 (A. D. 981-2) with the 13th year of reign and yields A. D. 969-70 for the king's accession. As *Āditya II* was a co-regent of *Uttama-Chōla*, his initial date should also have fallen in the same year. And since the latest regnal year found for this sovereign is 10, it may be said that his reign lasted from A.D. 969 to 979. Against the possibility of *Āditya*'s co-regency with *Uttama-Chōla* in later years, it may be pointed out that he was sufficiently aged at the time of *Sundara-Chōla*'s death and perhaps even earlier, because the Leyden plates

report that he fought against Vira-Pāṇḍya in the war undertaken by his father and distinguished himself by valourous deeds. Since Sundara-Chōla was the immediate predecessor of Uttama-Chōla and since his highest regnal year was seventeen we have to place his accession in A.D. 953—perhaps at the close of that year. We have already said that Parāntaka I should have died in A.D. 953 and that his two sons Gaṇḍarāditya and Arinjaya should have reigned after him, one following the other. Now we have to suppose that Parāntaka I died in the early part of the year 953 and his two sons ruled for the rest of the same year—each for a few months only. The pretty long reign of Parāntaka I must account for the shortness of the reign of his two sons who should have been rather old at the time of their accession. Arinjaya seems to have nominated his son Sundara-Chōla to the throne in about A.D. 954 and reigned 3 years longer. The pedigree of the Chōla kings of the period 953 to 985 may be marked down as follows :—

<i>Parakēsari Parāntaka I (A.D. 907—952·3)</i>			
Rājāditya (did not survive his father).	Rājakēsari 953 (few months)	Gaṇḍarāditya	Parakēsari Arinjaya 953 (few months) and 954 to 957
<i>Parakēsari Uttama-Chōla</i> (A.D. 969—985)		<i>Rājākēsari Sundara-</i> <i>Chōla alias Parā-</i> <i>taka II (954 to</i> <i>970)</i>	
<i>Parakēsari Āditya II</i> <i>alias Karikāla</i> (A.D. 970—980)	Kundavai (Daughter)		<i>Rājākēsari</i> <i>Rājarāja I</i> (985—1013).

A word more has to be added to close this account of the six princes. A certain Madhurāntakan Gañdarādittan figures largely in the inscriptions of Rājarāja I. In some of these records, he is said to have made searching enquiries in several places regarding temple properties. Whenever he found any misappropriation of a temple land or money, he is reported to have rectified them and punished the offenders according to their deserts. Judging from the name alone, some have taken Madhurāntakan Gañdarādittan for a member of the royal family and made him a son of Uttama-Chōla. This conjecture rests purely on the basis of the fact that in ancient times a person assumed the name of his grand-father and prefixed to it that of his father. If Madhurāntakan Gañdarādittan were a son of Uttama-Chōla as contended, it would make the latter sufficiently aged at the time of Gañdarāditya's death (A.D. 953) a fact which we have already disproved. Supposing for a moment that this was the case, there arises a difficulty to account for the exclusion of Uttama-Chōla from the throne immediately after his father's death and this, it will be seen, casts a serious doubt, amounting almost to a denial, of the conjectural relationship of Madhurāntakan Gañdarādittan to the royal family. The denial becomes a certainty when we find that his name is totally omitted in the dynastic account of the Chōlas given in copper-plates which mention even those members who did not actually succeed to the throne. The omission might be said to be casual, if it were found only in a single record. Since this is not the case, we are obliged to say that Madhurāntakan Gañdarādittan is not a member of the

royal family and at any rate is not a son of Uttama-Chōla.

SECTION VI :—EXPANSION OF THE CHOLA
DOMINION FROM A.D. 985 TO 1070.

RAJARAJA I.

Rājarāja I succeeded to the Chōla throne in A.D. 985. It has been already noted that the people were anxious to have him as their ruler when his elder brother Āditya II *alias* Karikāla died and that he stoutly refused to become king saying that so long as his uncle Madhurāntakan Uttama-Chōla was fond of the country, he would not have the throne. When the authorities for Chōla history report these facts and add that all the time his paternal uncle was bearing the burden of the earth, Rājarāja I was satisfied with the heir-apparentship, we see the wisdom of the youth. It tells us that he understood quite distinctly the situation of the Chōlas and thought that it would be ruinous to allow even the least symptom of dissension in the royal House. Hence it was that in spite of the strong desire of the people, he wished to wait for his own turn to assume the imperial purple. He must have known that there was a strong feeling in favour of Madhurāntakan Uttama-Chōla about whose superior claim to the throne we have already discussed. His heir-apparentship for the period of 10 years gave him the necessary insight into the State affairs and this goes a long way to account for the greatness which he was able to acquire during his sovereignty.

In the first decade of his reign, Rājarāja, who was bent on extending his dominion, directed his entire attention to the improvement of the resources of his country and to the preparation of an excellent army. He had soon at his command several regiments of skilled archers, men wearing coat of mail, large infantry, powerful swordsmen, mounted cavaliers elephant troops, and others. The Vēlaikkāras, a class of fighting men belonging to the right hand section, enlisted themselves under the king's standard and formed several strong detachments. All the regiments of the king were called after one or the other of the surnames of the king viz., Alagiya-Śōla, Aridurgalanghana, Chandaparākrama, Nittavinōda, Vikramābharana, Raṇamukha-Bhima, etc. Similarly, his cavalry, elephant troops, archers, mailed armour-bearers and infantry in the last of which were enlisted the Telugu people, bore the names of the king. His officers, who were living in the two streets *Sirudanam* and *Perundanam* of Tanjore, gathered themselves to render him willing service. He had a large retinue of servants and body-guards. These also stood by him in the hour of need. Numerous bodies of men were entrusted by the king with particular kinds of work and there were also several personal attendants on him.

Having got ready a large army and trained them for years, Rājarāja began to give them employment by engaging them in a wide scheme of conquests which he had planned. He set out first to subdue the southern powers *i.e.* the Chēra and the Pāndya. His army crossed the impenetrable fastnesses of the ghats and reached the country created by Parasurāma

(Malabar) who had taken a vow to destroy all the Kshatriyas and which was considered inaccessible on account of the natural barriers *viz.* the mountains and the ocean that formed its boundaries. On his way, he dealt a heavy blow on the Pāṇḍyas who at once submitted to the conqueror, their king Amarabhujanga being seized in battle. The victorious army then marched to Malai-nāḍu where Rājarāja captured the fort of Viśinam and cut off the ships at Kāndalūr. This was the first campaign of the king. On this occasion, he took to his country immense hoards of silver, gold, pearls and coral for which both the Pāṇḍya and Chēra countries were famous.

After his return from the southern region, Rājarāja directed his arms against Gangavādi *i.e.* the country of the Western Gangas of Talakkād, Kudama-lai-nāḍu *i.e.* Coorg, Nolambavādi *i.e.* the territory round about Bellary, Tadīgaipādi or Tadīgaivalī, Vēngai-nāḍu which is the territory ruled by the Eastern Chalukyas with their capital at Rajahmundry and further north, the territory of the Kalingas. In dealing with the reign of Parāntaka I, we said that that sovereign dealt a severe blow on the Bāṇas, took their country and conferred it on his Ganga contemporary Prithivipati II with the title of Śembiyan-māvalivāṇarāya. Taking advantage of the inability of the successors of Parāntaka I, the descendants of the Ganga kings perhaps thought they might throw off the Chōla yoke. It is not impossible that they committed some act of violence which provoked the wrath of Rājarāja and induced him to send an expedition against them. The Nolambas claim to be of Pallava origin and as such they should have

carried their spite against the Chōlas for the defeat sustained at the hands of Āditya I and Parāntaka I. It was given to Rājarāja I to overcome them also. The affairs of the Vēngi country were worse than any other. It was subjected to a state of anarchy for a period of nearly 27 years. Rājarāja interfered in its politics, put an end to the inter-regnum by appointing Śaktivarman a member of the Eastern Chalukya line to the throne. To judge from the future history of that territory, it is fairly certain that he dictated some terms to him for holding the dominion under the overlordship of the Chōlas. He sealed the compact by giving his daughter in marriage to the Eastern Chalukya prince Vimalāditya, called also Aniyanka-Bhima and Birudanka-Bhima. The Tiruvālangādu plates say that Rājarāja defeated the Andhra king Bhima and a certain Rājarāja. Two facts are worthy of note here *viz.* that Vimalāditya was in the North Arcot district in the second year of Rājārāja and that Vimalāditya's son and grandson also chose their queens from the Chōla family. While Rājarāja was engaged in settling the disturbed state of the Vēngi country, his attention was again drawn to the South. A second expedition was made on the Chēra and the Pāṇḍya dominions. Quilon the principal town of the former, fell into his hands and the victorious monarch now crossed the sea to subdue the island of Ceylon and destroyed the fortress of Udagai in the Pāṇḍya country. These conquests of Rājarāja I are proved beyond a shadow of doubt by the following circumstances :—

(i) by the existence in those countries, of innumerable monuments of the time of Rājarāja I.

(ii) by the re-naming of the Pāṇḍya country into Rājarāja-Pāṇḍinādu and

(iii) by the assignment of part of the revenue derived from Ceylon to the big temple at Tanjore.

This done, the Chōla sovereign set his eyes on the subjugation of the Western Chalukya empire *i.e.* Rattapādi, which consisted of 750,000 villages. Satyāśraya was completely defeated and forced to give a large amount of money which the Chōla king took to his very capital. It is on record that on this occasion, the army of the Chōla king numbered 900,000 men, who pillaged the whole country of the Western Chalukyas ; slaughtered even women, children and Brāhmaṇas ; and taking their girls to wife destroyed their caste. In spite of all these horrors of war, the conquest of the Western Chalukyas was not a permanent one. So was that over the Pāṇḍyas, because we shall soon find the successors of Rājarāja I engaged in severe contests with these powers. Still, the king had not sheathed his sword for, almost in the very last year of his reign, we find him subduing the 12,000 islands of the Indian ocean.

Great as was the military fame of Rājarāja I achieved by his conquest in several directions, the benefits which this king conferred on his people were none the less. He was a devout Śaiva in his creed and his piety won for him the titles Rājarājan and Śivapādaśekhara. Immediately after the conquest of the Western Chalukyas, the great king undertook the construction of the big temple at Tanjore, one of the most admirable monuments of Southern India which supplied the model in after years for the Dekhan

builders and which gave employment to thousands of skilled labourers and improved the arts and crafts of the land. Besides this temple, many more were constructed during this period and these bear testimony to the building activity and the high skill of the sculptors of those times. We are informed by the *Kongudēśa-Rājākkal* that Rājarāja I, like his great grand father Parāntaka I, made large additions to the temple at Chidambaram by building *maṇḍapas*, shrines, and the like and bestowed immense money for the upkeep of festivities.

Irrigation had always attracted the particular attention of early kings. The branches of the Kāvēri river which bear the names Muḍikōṇḍan, Kirttimārttāṇḍan, Sōlachūlāmaṇi and Uyyakkondān which irrigate thousands of acres of land as well as several other canals of which many do not exist at present, owe their origin to Rājarāja I. In A.D. 1010-11 this great king undertook a revenue survey of his country and the minuteness with which the work was performed will be made clear when we come to know that land as little in extent as $\frac{1}{52,428,800}$ of a *vēli* was measured and assessed to revenue. He struck coins bearing on one side the inscription Rājarāja and on the other the standing figure of a man.

Incalculable and almost fanciful were the endowments which Rājarāja made to the new temple built by him and to others that were already in existence. The gifts themselves proclaim the wealth of the Chōla dominion in his day. Though a devout Saiva, he had great toleration for other religious creeds and

In this connection we might mention his rich donations to the Buddhist temple built at Negapatam by a feudatory prince. Rājarāja and his elder sister, his queens and his son, his generals and officers, were the chief persons who made grants to the temple of Rājarājēśvara, which had become the one object of endearment in the whole territory. It is particularly worthy of note that the king and the royal household made these munificent gifts, which we may at once say the richest that ever was made by any past king or queen in the land, from the treasures that he had brought from the Pāṇḍya and the Chēra territories after defeating the hostile monarchs at Malai-nādu and from the country of the Western Chalukyas after overcoming Satyāśraya. The jewels and vessels presented, give us a glimpse of the taste of the people, a description of the several kinds of ornaments made of pearls diamonds, rubies, coral etc fastened to gold and silver frames which were filled with lac and the use of the nine gems. Many of these ornaments have no representative in the modern jeweller's shop. The people of the Dekhan—at least those that were wealthy—adorned themselves in a surpassingly beautiful way from head to foot and used gold, silver and the nine gems profusely.

As a Śaivite he had great admiration for the stirring hymns composed by the Śaiva saints Appar, Jnānasambanda and Sundara, the devotional songs of Māṇikkavāśagar and the various acts of piety of the other 63 Śaiva saints. He provided for the recitation of their hymns and set up also their images in the spacious temple built by him. Among such images

enshrined in the temple, we have to mention two in particular *viz.* those of the king's own father and mother. It has been already said that Rājarāja's father Sundara-Chōla was regarded by people as Manu born again to re-establish on earth his laws which had become lax on account of the Kaliyuga by which we have to infer that his rule was characterised by extreme kindness. Rājarāja's mother Vānavanmahādēvi had made her claim for being worshipped, by committing the meritorious act of *suttee* when her husband died.

Rājarāja took a keen interest in the arts. He brought from several places beautiful damsels famous for their skill in dancing, musicians of note, drummers, trumpeters, pipers and others, settled them in Tanjore and provided richly for their maintenance. He opened halls where these had to assemble and practice the *nātyaśāstra*, sing musical notes and play on the instruments. We are informed that a drama called Rājarājēvara-nāṭaka was enacted in the temple and this shows clearly the literary taste and attainment of the times. Colleges for the education of children existed and men proficient in learning imparted instruction mostly in temples and the king occasionally visited these institutions. Look where we will, we do not fail to observe that Rājarāja's time was one of unsullied prosperity, full of activities displayed in every direction. If we are to recount these, there will be no end. What has been said already will be enough to convince any one that the king's activities were many-sided. His warlike spirit is more than eclipsed by the impulse he gave to the cultivation of the arts, the improvement of irrigation works, the education of the

masses and the methods adopted to improve the official machinery the last of which became more elaborate than ever owing chiefly to the necessity of maintaining a large number of registers which we have reasons to believe were opened for the first time after the revenue survey had been undertaken by this king. It is not to be understood that till then there were no registers of the kind but only that more were started and better scrutiny exercised in respect of the State revenue, holdings of individuals, exemptions from payment of taxes and the like. Suffice it to say that we find mentioned in his records which can be counted by thousands, a number of accountants keeping various account books, superintendents of accounts, ledger-keepers, keepers of index registers, maintainers of boundary marks, persons in charge of books showing tax-free lands which were many in those times, settlement officers and secretaries of the king in charge of different sections of work. During the reign of Rājarāja I, we hear for the first time of officers and commissions appointed to enquire into the misappropriation of endowments made for charitable institutions who went about from place to place, overhauling accounts, calling for witnesses, taking evidences and punishing the offenders and those at fault and setting right matters. These could have been possible to do, only in case the State had charge of the charitable endowments and maintained registers for the purpose. The king had a large number of bodyguards and those whose duty was to communicate his orders whenever they emanated from his mouth. The administration of the country was during his time, as in earlier ages,

entrusted to the village assemblies with ample powers and with a sort of salutary check exercised by commissioned officers.

Household of Rājarāja:—Among the elderly members in the household of the king, two deserve to be mentioned *viz.* his sister Kundavai and his aunt Udaiyapirāt̄tiyār Śembiyanmādēviyār, both of whom appear to have been notable characters. To judge from their pious and charitable works, it is certain that they could not but have exercised a wholesome influence on the life and character of the reigning sovereign. The gifts made by them and the shrines which they constructed in the various parts of the country mark them out as high-minded ladies. Rājarāja had several queens and inscriptions reveal the names of five of them *viz.* Dantiśakti-Viṭanki *alias* Lōkāmahādēvi, Ilāḍamahādēvi, Panchavanmahādēvi and Vāuavaunmahādēvi. All of them made costly endowments to the temple of Rājarājēśvara. In A.D. 1013, Tiruviśalur, a village near Tiruviḍaimarudūr, had the fortune of witnessing the grand festival of Rājarāja's *tulābhāra* ceremony which being the one held after the king had finished all his conquests and won laurels in several fields, the whole country resounding with his fame, could not but have attracted crowds of people from all parts of the empire. The ceremony was performed in the Śivayōganathasvāmin temple where on the very occasion Rājarāja's chief queen Dantiśaktiviṭanki passed through a gold cow. Rājarāja had only one son Rājēndra-Chōla who was nominated to succeed him already three years prior to the death of the king. His only daughter was given in marriage to the Eastern Chalukya king.

Rājēndra-Chōla I.

The actual accession of this king to the Chōla throne took place in A.D. 1013-4 when his father died, though his nomination was three years earlier. During Rājarāja's later years, the prince was engaged in some of his wars against the Western Chalukyas. Rājēndra-Chōla's conquests are given at great length in his records which carry his reign to A.D. 1044-5. They show that he followed up the war-plans of his father with success. Between his 3rd and 5th years, he conquered Idaiturai-nādu, Banavāsi, Kolippakkai. Maṇnai and Ceylon. The first people against whom he directed his arms thus appear to be the Western Gangas of Talakkād. As the 3rd year of the king already expired while his father was living, we have to regard that some of these conquests had been effected under the guidance and advice of Rājarāja I.

Having settled the affairs in the Ganga and the Eastern Chalukya territories, he turned his attention to the subjugation of the southern powers *i.e.*, the Pāṇḍya and the Chēra, the former of which was in a state of chronic revolt against the Chōla yoke from the very beginning of the reign of Āditya I. Even the thorough conquests of Parāntaka I and Rājarāja I the latter of which resulted in the renaming of the Pāṇḍya country into Rājarāja-Pāṇḍimāṇḍalam, and the defeats inflicted on them by Sundara-Chōla, Āditya II, Uttama-Chōla and their allies, were of little avail. The policy of the Chōlas during the five generations immediately preceding the reign of Rājēndra-Chōla I was to gradually weaken the strength of the Pāṇḍya who nourished the most inveterate antipathy to the Chōla victors. It was

given to Rājēndra-Chōla I, therefore, to device a scheme whereby they could be kept under complete control, so as not to be a source of constant trouble and concern to the Chōlas as heretofore. Accordingly, when he was placed in independent charge of his domain, he first attacked the Pāṇḍyas with the result that their king deserted his country from fear. Thereupon, the Chōla king established his son Chōla-Pāṇḍya as Viceroy of the Pāṇḍya territory. The appointment of Chōla-Pāṇḍyas as Viceroys of the South has much to say in its favour since it prevented the Pāṇḍyas from rising again and this left the Chōla king free to carry his military operations undisturbed in other directions.

Rējēndra-Chōla is further reported to have fearlessly crossed the Western ghats and made war with the Kērala ruler. There arose a fearful battle in which he came out successful. This done, he returned to his capital, appointing the Chōla-Pāṇḍya Viceroy to rule over the Kērala dominion also. It may be mentioned that during this period, the state documents were issued in the name of the Chōla-Pāṇḍya Viceroy and not in the name of the Kērala king who at this time was a certain Rājasimha, the builder of the Gopālakrishṇasvāmin temple at Mannārkoil. The temple was called Rājēndra-Chōla-Vinnagar after the name of the Chōla overlord. Another Kērala king who was probably the predecessor of this Rājasimha was Rājarāja.

The next expedition of Rājēndra-Chōla was directed against the Western Chalukya Jayasimha III with success on the Chōla side.

Elated by these triumphs, the Chōla sovereign determined to advance further north to the Gangetic region. Indraratha of the lunar race was quickly overcome, the wealth of Rānaśūra was seized and the country of Dharmapāla was subdued. The general who distinguished himself in this war made the vanquished kings, of whom Mahipāla was one, to carry the water of the Ganges to the Chōla country for its purification. The same person on his way home, attacked Orissa and seized its king along with his younger brother. In some respects the military fame of Rājēndra-Chōla exceeded that of his father. While Rājarāja confined his activities to the Madras Presidency and Ceylon, Rājēndra-Chōla made plucky inroads into the several States of Northern and Central India. His arms were felt by the kings who ruled over the two Berars, the ruler of the Bastar country, the sovereigns of Bengal, Kōsala, Kalinga and Vēngi. Rājēndra-Chōla made a dash against the Eastern Chalukya country, defeated its king Vimalāditya who was his own brother-in-law and set up a pillar of victory on the Mahēndragiri hill. The Chōla emblem, *i.e.*, the tiger crest with the double fish in front showing that the Pāṇḍyas had been overcome by him, was also engraved on the same hill, to testify his conquest for all time to come. Not content with all these achievements, Rājēndra-Chōla crossed the seas and conquered the distant country of Katāha *i.e.*, Kidāram in lower Burmah. A pillar of victory made up, as it were, of the water of the Ganges was then set up in the Chōla capital which was at this time Gangaikonḍachōlapuram built in memory of his conquest of the north with a big temple constructed

on the model of the one at Tanjore and standing at present in a well nigh deserted tract exciting the admiration of antiquarians. Other minor conquests effected by our sovereign were the subjugation of several islands in the Indian Ocean *viz.* Nicobar, Pappālam and the like. Other Chōla sovereigns had engaged themselves in naval warfare in prior times, but they do not appear to have formed such a strong fleet as Rājēndra-Chōla I did ; neither do they appear to have undertaken distant expeditions in ships. The existence of Tamil inscriptions in Sumatra and Java afford conclusive proof that the conquests claimed for this king is real. The Chinese work *Sungshih* states that *shih li lo ch'a yin to lo chu lo*, i.e. Śri-Rājēndra-Chōla sent an embassy to China in A.D. 1033 and it is fairly certain that this embassy should have taken a sea route. The object of Rājēndra-Chōla's courting the friendship of the Chinese emperor is not quite apparent. Perhaps he had more extensive military schemes in view than are revealed in his inscriptions.

Rājēndra-Chōla is called *Panditachōla* in the *Kalingattu-parai* and the Tanjore inscriptions refer to an army called *Panditaśōla-terindavilligal* i.e. the chosen archers of Pandita-Chōla evidently so termed after Rājēndra-Chōla, if not after Rājarāja I. If this surname was given him by others, it must indicate the high learning which he had acquired. Tradition asserts that Rājēndra-Chōla brought with him, when he returned from his northern expedition, a number of families belonging to the class who perform worship in temples and settled them in Southern India for doing ecclesiastical duties. The king reigned up to A.D. 1045.

Rājādhīrāja I (A.D. 1018 to 1050.)

The computation of the astronomical details furnished in some of his inscriptions shows that Rājādhīrāja's reign counted from A.D. 1018 between May and December. Though nominally he was the king elect for the Chōla dominion, he was for a good portion of his reign only assisting Rājēndra-Chōla in the capacity of a co-regent or general as he could not have acquired any independent royal functions till the latter's death in A.D. 1045. Hence we do not get records of this sovereign dated in earlier years of his reign than the 26th. In this year, therefore, which was the date of demise of his father, he became the actual ruler.

His inscriptions attribute to him a long list of achievements most of which must refer to events which happened during the lifetime of his father. These are :—

(i) Conferring on many of his relations governorship of the outlying provinces.

(ii) Conquest of the southern region: Of the three kings of the Pāṇḍya country, Mānābharaṇa was decapitated, Vira-Kērala was trampled under the feet of an elephant and Sundara-Pāṇḍya was driven away as far as Mullaiyūr¹. This was followed by the killing of the king of Vēnāḍu i.e. of Travencore, and three princes of Irāmaguḍam and the destruction of the ships at Kāndalūr-Śālai.

(iii) A military campaign against the Western Chalukyas: Āhavamalla, i. e. Sōmēśvara I (A.D. 1044-65) fled out of dread ; the generals Gundappayya,

¹ See. p. 152, above.

Gangādhara and Kevuda fell in the battle-field ; Vikki *i.e.* Vikramāditya VI, Vijayāditya and Sangamaya retreated like cowards and were seized by the Chōla king along with their treasure and their army of horses and elephants.

(iv) An expedition against Ceylon : The Chōla king took the crowns of Vikramabāhu, Vikrama-Pāṇḍya, who had entered the island after having lost his possessions in the Pāṇḍya country, Virasalāmēgan and Śrivallabha Madanarāja.

The Chōla king having seized Virasalāmēgan's elder sister, daughter and mother and cut off the nose of the last, there ensued a hot fight in which the Singhalese king was put to death. *Mahāwansa* corroborates this information of the inscriptions and the records of Rājādhirāja, discovered in Ceylon, afford conclusive evidence that the island owned the sway of the Chōlas.

(v) Lastly Rājādhirāja defeated four chiefs named Gandar-Dinakaran, Nāraṇan, Kanavadi and Madiśūdan. The palace of the Chalukya king at Kampili was destroyed on this occasion and a pillar of victory was set up there.

The king accompanied his younger brother Vira-rājendra to the battle of Koppam where he lost his life. Thus ended the career of this king, who never appears to have sheathed his sword. Fighting seems to have been his pastime and he laid his life in a battle-field.

Rājēndradēva (A.D. 1052-62).

Some details of the war of Rājādhirāja I is obtained from the lithic records of Parakēsarivarman Rājēndradēva, his younger brother. The latter, it is

said, marched with the van-guard of the army of his elder brother, who was then ruling the kingdom, into the battle-field and took possession of Rattapādi, $7\frac{1}{2}$ lakhs. Then he fought with the large army of Āhavamalla, which had advanced to Koppam on the banks of the great river, and converted them into heaps of corpses. Āhavamalla fled away from the field of battle out of fear and the Chōla king seized his elephants and horses, women and treasures together with the camels. He then performed the anointment of heroes and ascended the throne, and reigned from A.D. 1052 to 1062. His reign was not very eventful.

Virarājēndra (A.D. 1062—70).

Virarājēndra then came to the throne. To make his position strong he conferred certain honours on some of his relations. His elder brother, probably a cousin, received the title of Rājarāja. On Gangai-konda-Chōla, he conferred the title of Chōla-Pāndya and made him rule the Pāndya country. A brilliant crown was bestowed on Mudikonda-Chōla along with the name Sundara-Chōla.

His principal enemy was the Western Chalukya Vikramāditya VI., with whom he had three engagements. In the first instance, the armies of both the kings met on the plains of Gangapādi. Victory was on the side of the Chōla. The forces of the defeated monarch were driven as far as the Tungabhadra. A large and powerful army was then marshalled by Vikramāditya and he sent this on an expedition against the Vēngi country. The army fared ill, the general Chāmundarāja having been killed and the

only daughter of his, named Nāgalai, who was the wife of Irugaiya, having had her nose cut off. The third encounter was the worst of all. Full of rage against the Chōla and anxious to retrieve the previous losses, the Western Chalukya king met his opponent at a place called Kūḍal-Śangama which was at the confluence of the rivers Tungā and Bhadra. The result of this battle is described in his inscriptions in glowing terms ¹.

Virarājēndra then directed his attention to other quarters and defeated the ruler of Pottappi, the king of the Kēraḷa country, the younger brother of Jana-natha of Dhāra and the Pāṇḍya sovereign Śrivallabha and Virakēsari. A record of A.D. 1070-1 refers to this king in the following words :—

“The wicked Chōla who had abandoned the religious observances of his family, penetrated into the Belvola country and burnt the Jaina temples which Ganga-Permādi, the lord of Gangamandala, while governing the Belvola province had built in the Aññigere-nādu. * * * The Chōla eventually yielded his head to Sōmēśvara I in battle and thus losing his life, broke the succession of his family.”

The above statement clearly hints that there was no heir to the Chōla throne when Virarājēndra died in A.D. 1070.

Here our narrative of this dynasty must end. The revived Vijayālaya line of Chōlas had no surviving member, who was capable of ruling over the vast dominion which had been acquired during the past $2\frac{1}{2}$ centuries commencing from the second quarter of

¹ See *South Ind. Inscr̄s*, Vol. III. Part I, p. 37.

the 9th century and ending in A. D. 1070. As a result of constant wars waged all round, the Chōla dominion now included almost the whole of the Madras Presidency with Ceylon and a good portion of Mysore. Pudukkōṭṭai, Cochin and Travancore states were also comprised in it and the rulers of parts of Central Provinces, Bombay and Bengal were made feudatories of the Chōlas. One of the effective checks made by the later sovereigns of this line was the appointment of royal Viceroys to administer conquered territories. This innovation was first adopted by Rājēndra-Chōla I with regard to the Pāṇḍya and Chēra territories and was afterwards largely followed by his three successors. Severe wars were waged against the refractory Western Chalukyas from the time of Rājarāja I., and the Chōlas showed no remorse in dealing with them. Quiet administration was brought about in the Vēngi country by the interference of the Chōlas in the politics of the Eastern Chalukyas. Systematic naval warfare and distant expeditions characterise the rule of Rājēndra-Chōla I. As the empire was being built up rapidly, the Chōla sovereigns were also mindful of improving the administration of the country which was done by the use of all their resources. In fact the Chōlas were the only people that attempted to devise better organisations called forth by an extension of dominion. In spite of all these precautions, the decline of the power was brought about almost at the very time when it reached its zenith owing chiefly to causes beyond human control.

There were, as hinted in the record cited above no princes in the direct line of the Chōlas to succeed

Virarājēndra and the dominion was, therefore, left without a ruler at the moment of his death. It was the time for pretenders and rival powers to put forth their claim for the spoil. The persons in whose hands the Chōla empire fell after Virarājēndra had ceased to rule cannot be called Chōlas, though they styled themselves as such. In later times an attempt was made to establish a lawful claim for these, the merits of which we have to discuss before closing this section.

According to the *Vikramāngadēvacharita*, the anarchy in the Chōla dominion was put an end to, at the first instance by the Western Chalukya Vikramāditya VI who, it is said, as soon as he heard of the death of the Chōla king, hastened to Conjeeveram and installed a prince on the throne. The intervention of an outsider shows at once the weakness of the claimant and his claim. Quite naturally, therefore, this prince paid the price of his pretension, by blood. He was murdered soon after his coronation and the way was opened for the Eastern Chalukya prince Rājēndra-Chōla (II), who was the daughter's son of his namesake Rājēndra-Chōla I to bring the extensive Chōla dominion under his canopy. The Tamil work *Kalingattuparaṇi* states that Rājēndra-Chōla I adopted his grandson by his daughter and nominated him to the Chōla throne. In this connection it is also believed that Rājēndra-Chōla I had no sons. There does not appear to be much truth in these statements which, as had been surmised by others, must have been invented to establish some *locus standi* to the usurper. And neither could the Chōla king have nominated the prince to

succeed him. To dispose of the last point first, we might at once say that there is almost a physical impossibility for the adoption of the step, because Rājēndra-Chōla II had reigned over the Chōla dominion for a period of 50 years from A.D. 1070 and this date falls nearly 30 years after the demise of Rājēndra-Chōla I during which period the Chōla empire was ruled by three successive kings *viz.* Rājādhirāja I, Rājēndradēva and Virarājēndra, all of whom are regarded as the sons of Rājēndra-Chōla I. Supposing that the Eastern Chalukya prince was nominated by Rājēndra-Chōla I, what would have been his age at the time the latter made the choice. He could not have been more than a boy at best or a mere child at the worst. It is not possible to conceive how a person like Rājēndra-Chōla I could have decided upon such a course as has been suggested in the poem when there were a number of claimants to the throne in the direct Chōla line. Against the belief that he had no son, we may point out that the Tiruvālangādu plates report that Sundara-Chōla-Pāṇḍya whom he appointed as Viceroy of the Pāṇḍya and Kēraḷa countries, was a son of his. And if it was the decision of Rājēndra-Chōla I that Rājēndra-Chōla II should succeed him, how is it that we find that Rājādhirāja I was proclaimed to be the future ruler even during the life-time of the king and suffered to occupy the throne after him and that Rājēndradēva and Virarājēndra were allowed to come in regular succession afterwards. It is very unlikely that the adopted prince could have remained all this while without pressing forward his right. From what has been said above, it will be quite apparent that the

accession of Rājēndra-Chōla II was not settled at the time of his grandfather and it is evident that there was no necessity for the adoption of a prince from the Eastern Chalukya line, as most of the members that are mentioned in the epigraphs of Rājādbirāja I and Rājēndradēva I must have been living then.

BOOK IV.

KAKATIYAS :—A TELUGU FEUDATORY FAMILY.

SECTION I :—INTRODUCTORY.

In this book we propose to give an account of the Kākatiyas, one of the feudatory families of Southern India that played an important part in the history of the country for a little over two centuries. The interest of the student in the study of this history consists in the fact that it shows clearly how far circumstances favour the rise of a subordinate family to a state of independence, facilitate its acquiring power and dominion, and finally work out its annihilation, giving place to fresh families.

The term ‘Kākatiya’ with its variants Kākati, Kākata, Kākēta, *etc.*, occurs in inscriptions ; but its proper significance as applied to the family is not clear, because none of the records so far discovered affords any explanation on this point. This being so, anything that could be said regarding it would only be by way of conjecture, and the truth of such a conjecture could not be substantiated. The ordinary meaning of the word *Kākata* is ‘a crow,’ and Dr. Burnell says that the family name Kākatiya is said by Kumārasvāmin, the commentator on *Vamśābhāharaya*, to be derived from the name of a local form of the goddess Durgā. (i) If the word Kākatiya be

connected with Kākata, and means a crow, we should suppose that that bird would have figured among the emblems of the Kākatiyas. But as yet we are not informed anywhere that this was the case. On the other hand the statement made in an inscription of Rudradēva, one of the members of this family, *viz.*, that his father Prōla, after he had conquered Gundā, the lord of the city of Mantrakūṭa, had his head shaved and his breast marked with a boar, might be taken to signify that the Kākatiya emblem was a boar. The Sanskrit work *Pratāparudriya*, when it states that the crest of Pratāparudra—another member of the same family—was a boar, confirms the inference here drawn. (ii) The records of the Kākatiyas do not tell us that they were the worshippers of any particular deity such as Durgā. Though these chiefs showed great religious toleration, they appear to have built a large number of Śiva temples, and richly endowed them. The boar emblem might have been borrowed from the Chalukyas whose subordinates they at first were. It seems to us that the word Kākatiya must be traced to a shrub just like the term Pallava.

Two capitals of this family are mentioned in inscriptions *viz.*, Anmakonda and Warrangal, and both of them had several variants. Hanumakonda assumes the forms Anumakunda, Anumakunde, *etc.*, and it is the present headquarters of the Warrangal division and district of the Hyderabad State. It is situated in 18° 1' N and 79° 34' E near the stations of Kazapet and Warrangal on the Nizam's State Railway.¹ Though it is described as the former

¹ Imperial Gazetteer, Vol. XIII, p. 22.

capital of the Kākatiyas before Warrangal was founded, it had not lost its importance even during the time of rule of the last king of the line, as will be seen from the sequel. Inscriptions speak of it as a great city and as an ornament of the Āndhra country. It contains some very interesting buildings of which the 1,000 pillared temple consisting of three spacious halls with a fine portico supported by 300 pillars, and a star shaped *mandapa* resting on 200 pillars was built in 1162 A.D. in the Chalukyan style.¹ It may be gathered from what has been said above, that, in the earlier periods, the places surrounding Hanumakonda were under the sway of the Eastern Chalukyas and the Āndbrabryas. These latter have left several monuments in that part of the country of which we may note in particular the Jaina images carved in the rocks close to the ruined temple of Anumantagiri near Hanumakonda. The fact that the earliest known member of the Kākatiya dynasty, i.e., Bēta was granted the Sabbisāyira country and that he made Anumakonda his capital, shows that the town was situated in this division. Warrangal or Arangal is the form adopted by the Muhammadans of the original name Orungallu or Orugallu which we find mentioned in stone inscriptions with its Sanskrit equivalent Ēkaśilanāgari, as the later capital of the Kākatiyas. Both towns were constructed near a hill which commanded an excellent view of the country all round. The seat of the Kākatiya government seems to have been removed during the time of Rudradēva from Anumakonda to Warrangal. This king and his successors greatly

¹ *Ibid*, p. 23.

beautified the place by building many a temple and mansion, and strengthened its fortifications.

We shall notice here briefly the circumstances which favoured the rise of the Kākatiyas to an independent power just like some others who came into prominence in the beginning of the 12th century A.D., or a little before it, in the north of our Presidency, which from the 7th century was subject to the sway of the Eastern Chalukya kings of the line of Kubjavishnuvardhana. It must be remembered that the western portion of the Eastern Chalukya dominion was subject to the sway of the Western Chalukyas of Bādāmi and Kalyāṇi. Immediately after the death of the Eastern Chalukya king Dhāna or Dhānārṇava, there was an interregnum in the Vengi country, which lasted for twenty-five or twenty-seven years. This was put an end to by the intervention of the Chōla king Rājarāja I, who set up Śaktivarman on the vacant throne about the beginning of the 11th century A. D. Śaktivarman's successor Vimalāditya and the latter's son Rājarāja I of Vēngi had married Chōla princesses *viz.*, Kundava and Ammangādēvi respectively, probably out of some political necessity. The anarchy prevailing in the Eastern Chalukya dominion and the consequent interference of the Chōlas in its affairs clearly show that the kingdom had become weak. Soon after the death of Vimalāditya's son and of the accession of his grandson Rājēndra-Chōla (who was also a grandson of the Chōla king Rājēndra-Chōla I, by his daughter), there was anarchy in the Chōla country. The way was thus open to the Eastern Chalukya king to lay claim to, and actually obtain, the vast Chōla kingdom.

which had been welded together by the kings of the Vijayālaya line, for three centuries. The acquisition of the Chōla dominion necessitated the presence of Rājēndra-Chōla in the south, and he was obliged to leave his own dominion in the Circars to be ruled over by his viceroys. The hold which Rājēndra-Chōla—who assumed the new name of Kulōttunga I after coming to the South, and who was a powerful sovereign—had on the southern country may be considered to have been firm; but during the rule of his successors, who cannot be regarded as having been as strong as he, the northern part of the Presidency presented certain difficulties, the real power being vested in the hands of a few feudatory families. The Western Chalukyas were not slow to take advantage of the absence of a monarch in the Eastern Chalukya dominion. The tendency on the part of these to encroach on the Vēngi country (either independently or in combination with their subordinates) was resisted by the feudatories of the absent monarch, sometimes successfully and sometimes not. There were also constant fights between the several subordinate powers. The successful subordinate soon proclaimed his independence and such an one appears to have been the founder of Kākatiya family.

The Kākatiyas may be said to have belonged to the solar race. Their mythical genealogy included in it such names as the Sun, Manu, Sagara, Bagiratha, Ikshvāku and others of the Raghu family. Though a Kshatriya origin could thus be given to the Kākatiyas viewed from this point, yet as it is expressly stated in some of the inscriptions of the Nellore

district that they, like other families that rose to power along with them, belonged to the Śūdra caste, we are precluded from ascribing to them a Kshatriya origin.

A few records state that Karikāla was one of the ancestors of the Kākatiyas ; and some others mention a certain Durjaya immediately before the first historical person Bēta. It is worthy of note that, like the Kākatiyas, several other families of the Telugu country also claim Karikāla among their early members. Since it is mentioned that this Karikāla built high banks to the river Kāvēri, ruled from the city of Kānchi, and encountered Trinayana-Pallava in battle, there is not much doubt that he is identical with the ancient Chōla king of that name, who figures among the ancestors of Vijayālaya, and who in the Tiruvālangādu plates, is stated to have beautified the town of Kānchi by expending an enormous quantity of gold, and to have built high banks to the Kāvēri.

An attempt will be made to show how the name and fame of this early Chōla king were kept alive in the memory of the Telugu people, who included him among their ancestors. It has been pointed out that after the interregnum in the Vēngi country had been put an end to by the Chōla king Rājarāja I—which considered in itself was an important service—the princes of the Eastern Chalukya line married Chōla princesses, perhaps from some political necessity. The sons and grandsons of Vimalāditya adopted Chōla names in preference to those of the Eastern Chalukyas and Kulōttunga I and his successors when they removed to the Chōla dominion, freely adopted the

Chōla ancestry in which Karikāla was an important figure. This was probably due to the tendency on the part of the Eastern Chalukyas as well as their subordinates to give up tracing their ancestry to Kubja-vishṇuvardhana and in this way the name of Karikāla may have come to be included in their high sounding pedigree. The fame of Karikāla could not have been quite unknown in the north. Here it is worth remembering that, if the encounter in which Vijayāditya claimed to have gained a victory over Trinayana-Pallava is not different from the one which gave the Chōla king the capital of the Pallavas and the identical claim, Vijayāditya and Karikāla probably made common cause against the Pallava king of the day, whose surname was Trinayana, and that Karikāla might have been instrumental in establishing the Chalukyas in Southern India in the first half of the 6th century A.D. If there is any truth in this, we can reasonably expect the people of the Telugu districts to have preserved the memory of the valuable services rendered by Karikāla. There is one other reason also for the Telugus remembering the achievements of this Chōla king. It is this. The Pallavas were not slow to recover their lost hold on Kānchi. Kumāravishṇu is said to have re-taken it perhaps from one of the successors of Karikāla. In dealing with the Pāṇḍyas, we have conclusively proved that in the middle of the 7th century A.D. the Chōlas were completely dispossessed of their ancestral dominion in the Trichinopoly and Tanjore districts, partly by the Pāṇḍyas and partly by the Pallavas, and that they were ruling somewhere in the Cuddapah, Karnul and Bellary districts, as Pallava or Western

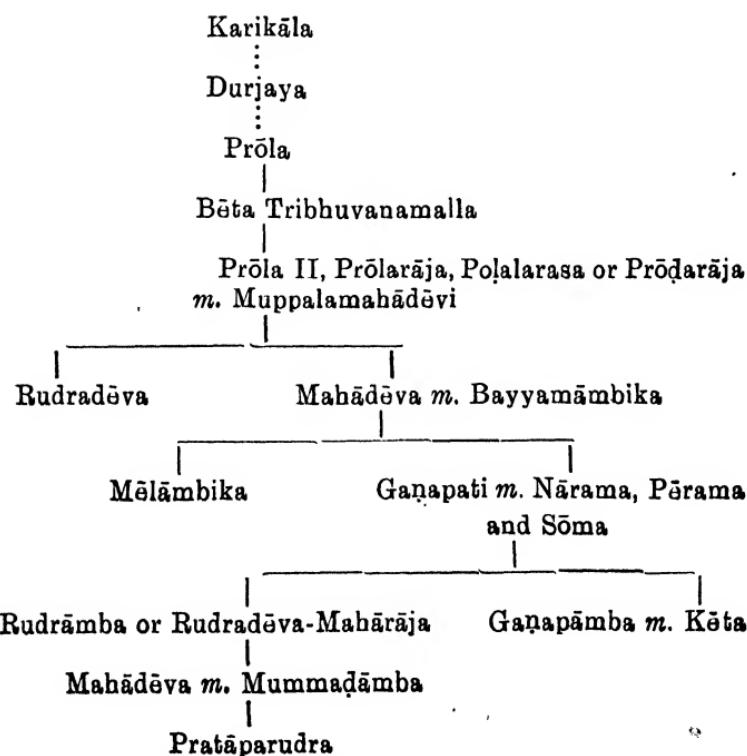
Chalukya feudatories, and it is here that Hiuen Tsiang's description of Chu-li-ye, *i.e.*, Chōla takes us. These Chōlas of the Telugu country described themselves as the descendants of Karikāla. Having given some consideration to the question how Karikāla's name and achievements came to be known to the Telugu people, and why they included him among their ancestors, we now pass on.

Of Durjaya, the other ancestor of the Kākatiyas, inscriptions do not reveal any historical fact except that some of the families of the Telugu country traced their descent from him. The Kondapadmati chiefs, a certain Nambaya, and those belonging to the Chāgi race, claim to be of Durjaya-kula.

SECTION II.—GENEALOGY OF THE KAKATIYAS.

Before we attempt to offer an account of the history of the several members belonging to this dynasty, it is necessary to give their pedigree first, so that it may be easy to follow the narrative. Some of the stone records of the Kākatiyas state that in the family of Durjaya there was Bēta, called also Betmarāja and Tribhuvanamalla. We may note at once that the names Bēta and Tribhuvanamalla occur among the Telugu Chōlas. The father and son of this Bēta were both called Prōla. The variants of his name are Prōlarāja, Prōdarāja or Połalarasa. The sons of Prōla II by queen Muppala or Muppama-Mahādēvi were Rudra and Mahādēva. The latter married Bayyamāmbikā, and their son was Ganapati, who took to wife two sisters, Nārama and Pērama. He had two daughters,

Rudrāmba and Gaṇapāmba. Of these the former was the daughter by Sōma and, it is said, she ruled after Ganapati under the male name Rudradēvamahārāja. The second daughter became the wife of the Kōta chief Kēta. After Rudrāmba, the Kākatiya crown passed on to her grandson Pratāparudra. Pratāparudra's relationship is not stated in inscriptions, but is noted in the Sanskrit work *Pratāparudriya*, which mentions also the names of his father and mother, *viz.*, Mahādēva and Mummadāmba. The several members here-given are noted in the following genealogy with some of their surnames.



Beta.

In the above genealogy of the Kākatiyas, the first historical person is Bēta or Betmarāja. He bore the surname Tribhuvanamalla, which was distinctly a Western Chalukya title. It is said that he ruled a portion of the Āndhra country, had acquired the five great sounds, and was a mahāmāndalēśvara. His ministers were (i) a certain Vaija and (ii) his son Pergada-Bēta who was born to his beautiful wife Yākamabbe. The former of the two ministers is said to have been prodigious in his fame and prowess, and it is added that he did a service to the king which won for him the applause of the world. He made Bēta bow at the feet of the Western Chalukya emperor, and rule the Sabbi, one thousand district, by the favour of that emperor. This statement of the inscription about the intervention of the minister of Bēta in order to make his lord (the king), who was the ruler of a portion of the Āndhra country, bow at the feet of the Western Chalukya emperor and obtain from him the Sabbi one thousand district taken by itself, cannot be considered a very great act, because, it brought on his master complete humiliation ; and if this is to be called a tactful and diplomatic act for which he deserved the applause of the world, the circumstances, must have been that Bēta had got into entire disfavour with the Western Chalukya king on account of some act of his and that he was on the point of being crushed by the latter had it not been for the intervention of the minister. We are not informed how he displeased the Western Chalukya emperor ; but when we take into consideration the fact that Bēta was governing a part of the Āndhra dominions

before he incurred the displeasure of the Western Chalukya sovereign, it is possible that Bēta may have been one of those Eastern Chalukya feudatories who resisted the attempt of the Western Chalukyas to gain possession of a portion of the former's kingdom thinking the absence of the ruling king in that part of the country a favourable opportunity.

In favour of this view it may be urged that the Chōlas as well as the successors of Bēta had to contend hard with the Western Chālukyas. We shall speak in the next paragraph, about the spirit of revenge which actuated the successors of Bēta against the Western Chalukyas, for the defeat sustained by Bēta at the hands of Vikramāditya VI. The second minister of Bēta continued to hold his office even during the reign of Prōla. The exact period of Bēta's rule is not known at present, but when we look at the way in which he is mentioned in inscriptions we are inclined to think that he did not acquire any independent power, and was not in a position to issue grants in his own name.

Prōla II.

Prōla II succeeded Bēta. By a severe contest with the Western Chalukyas and some of the chieftains of the Telugu country, he raised himself to a position of independence which made it possible for his successors to increase the limits of the kingdom. Only a single record of his reign has come down to us. It was found at Anmakonḍa, the original capital of the dynasty, and is dated in the Chalukya Vikrama year 42 corresponding to A.D. 1117, which is thirty-four years earlier than the date of accession of Taila III. As has been already noted, he found himself in conflict with

Taila or Tailapa III (A.D. 1151-1163), whom he worsted and took prisoner, but finally set at liberty. Jagaddēva, the Sāntara chief of Patṭi-Pombuchchapura and a feudatory of three of the Western Chalukya kings,—Jagadēkamalla II, Vikramāditya VI and Taila III,—who had won distinction in some encounters with the Hoysala sovereign Ballāla I and Vishnuvaradhana-Bitṭi, is supposed to have laid siege to Anmakonḍa, the capital of the Kākatiyas. But it was of little avail. Not only was Prōla able to reduce this chief to subjection, but he carried his arms against a number of other feudatories or allies of the Western Chalukyas, defeated them and annexed their territories. A certain Gōvinda, also called Gōvinda-Dandēśa was defeated and driven out of his kingdom, which was at once taken and given to Udaiya, a member of the Chōla family. Gundā, the lord of the city of Mantrakūṭa,¹ also called Mantena, was next attacked and put to death, after having been made to suffer the ignominy of having his head shaved and his breast marked with a boar. The conquests achieved by Prōla suggest that his reign could not have been short. The facts that his Anmakonḍa record is dated in A.D. 1117, and that he defeated and brought under subjection Taila, who commenced to rule in A.D. 1151, go a long way to establish this surmise. We may note in this connection that the earliest known epigraph of his successor Rudra is dated in Śaka 1084 (=A.D. 1162). There must, therefore, be truth in the tradition which states that Prōla ascended the

¹ This place has been identified with Mantena in the Nuzvid Zemindari of the Godavari district,

throne when he was a minor. We are not able to ascertain the truth of the other part of the same tradition which asserts that during his reign Orungallu (*i.e.*, Warrangal) was subjected to an invasion by the Gajapati king of Orissa, and that Prōla was killed accidentally by his son, thus fulfilling an old prophecy which foretold the fate of Prōla exactly as it occurred. The conquests of Prōla were confined to the Telugu districts. He appears to have improved the irrigation of the country by building tanks.

Rudra.

Prōla was succeeded by his eldest son Rudra. Two records of his reign have been discovered so far. Of these, one is dated in Śaka 1084 (=A.D. 1162), and the other in Śaka 1107 (=A.D. 1185). He was more powerful than his father and carried with him the spirit of hostility against the Western Chalukyas and their feudatories. Taila III having died soon after Rudra's accession in about A.D. 1163, there was not much trouble from the Western Chalukyas. Two other chiefs subdued by Rudra are Domma, who is stated to have been powerful on account of his cavalry, and a certain Mailigidēva, whose kingdom he annexed to his own. The last mentioned chief has been identified with the Yādava king Mullugi, the predecessor of Billama (A.D. 1187-91). A more powerful opponent of Rudra now rose in the person of Bhima who seems to have acquired a portion of the dominion of the Western Chalukyas. It is said that this chief slew his own brother and a certain Gōkarna and seized the city of Chōdōdaya,—on whom the late

king Prōla conferred the kingdom of Gōvinda, and who died in the early part of the reign of Rudra, just before the demise of Taila III. Bhīma now advanced towards the capital of the Kākatiyas, took possession of a place called Vardhāmānagiri which was situated very near Anmakonda. Rudra marched against him, and forced him to abandon the place, and took it. The Chōlas of Kundūr who had been the vassals of the Kākatiyas, having now become troublesome Rudra was forced to burn their capital. The conquests effected by this king largely extended the Kākatiya territory. Rudra is also said to have razed to the ground several cities, founded quarters at Orungallu under the names of the cities so destroyed, and peopled them with the inhabitants brought from there. He built temples called Rudrēśvara at the places which he destroyed, and re-peopled them with fresh families. From one of his inscriptions we learn that the eastern boundary of the kingdom was the sea ; Śrisailam marked its southern limit, Malayavanta formed the northern boundary, and the Western Chalukya dominion as far as the confines of Kātaka was the western boundary.

Rudra is described in his records as being of a religious turn of mind and as a man of many virtues. He supported the learned liberally. He had a large army and he himself was a great general. Victory attended all his undertakings. The wealth and glory of his dominion increased during his reign. He built many temples and endowed them richly. His power was so great that all kings between Kānchi and the Vindhya range sought his protection.

RUDRA was succeeded by his younger brother Mahādēva, who was the second son of queen Muppalamahādēvi. Since the reigns of his father and elder brother were of considerable length, and there is certainty about the accession of his son Gaṇapati to the Kākatiya throne in A.D. 1198-99 as will be shown presently, it is quite possible that Mahādēva's reign was short. The conflict with the Yādavas of Dēvagiri which commenced during the days of Rudra seems to have continued in this reign as well.

Jaitugi (1191-1209 A.D.), the successor of Bilalama, claims to have slain a king of Trikalinga and seized his kingdom. He is also reported to have set at liberty Gaṇapati and conferred on him a territory which is probably Trikalinga. We are not informed who the Trikalinga king that was slain by Jaitugi was, how Gaṇapati came to be in prison and who imprisoned him. We shall not be far wrong if, with the facts before us, we make the surmise that the defeat inflicted on Mullugi by Rudra and the consequent loss of the Yādava dominion or a part of it, which the conqueror is said to have annexed to his own, induced Jaitugi to take up arms against the Kākatiyas after the demise of Rudra and in the reign of Mahādēva. In this case, Jaitugi must have slain Mahādēva, and imprisoned Gaṇapati for a time, and on the latter's coming to terms he must have restored to him his kingdom. The Kākatiya records naturally omit to mention the struggle of Mahādēva with the Yādavas, because the results of it were thoroughly disastrous to them.

Ganapati.

As many as forty inscriptions of the time of Ganapati have been secured so far, and there is no dearth of information regarding the history of the period of his rule, which was indeed very eventful. This king was the son of Mahādēva by his queen Bayyamāmbika. He had a sister named Mēlāmbika, who was married to the Nātavādi chief Vākaḍimalla-Rudra, the second son of Buddha. He took to wife Nārāma and Pērama who were the sisters of Jāya, also called Jāyana, whom he appointed as his minister. To the Kōṭa chief Kēta he married his own daughter Ganapāmba. By a different queen named Sōma he had another daughter, *viz.*, Rudrāmba who was destined to play a distinguished part in the history of India. Many of the records of Ganapati are dated in the Śaka era coupled with the regnal years, and from these it is possible to ascertain the exact year of his accession to the throne. One of his Tirupurāntakam inscriptions¹ is dated in Śaka 1182 and belongs to the 62nd year of reign. This shows that he came to the throne in A.D. 1198-9 and reigned until at least A.D. 1260-1, which is almost the last year of his rule. Ganapati seems to have gained strength by the marriages contracted with the Nātavādi and Kōṭa chiefs as well as with Jāya, whose family counted many a general and minister. Probably with their help he successfully fought with the Chōla, Kalinga, Sēuna, Karnāṭa, Lāṭa and Velanāṇḍu kings. After the death of the Yādava king Jaitugi, Simhaṇa (1209-47 A.D.) ascended the throne. Hostilities between the Kākatiyas

¹ No. 196 of 1905.

and the Yādavas revived. In his inscriptions, Simhaṇa claims to have overcome the Āndhra king and to have uprooted the water-lily, which was the head of the Telinga king. It is not unlikely that there is a reference here to his conflict with the Kākatiyas. Similarly also Gaṇapati lays claim to have defeated Simhaṇa. Other records of his, refer to the same event, when they say that he defeated the king of Seuna. Though each of these kings claims to have defeated the other, there are reasons for holding that in the present instance the real victor was the Kākatiya king Gaṇapati. This event seems to have happened before A.D. 1235.

The political condition of Southern India in the second quarter of the 13th century A.D., presented to the Kākatiyas an opportunity to extend their dominion. The Chōla kingdom was then governed by Rājarāja III, who was a very weak sovereign. In the latter part of his reign, some of his own subordinates began to throw off the Chōla yoke, and tried to assert their independence. One such rebel, the Pallava Perunjinga, even went to the length of putting the king in prison. The Hoysalas of Dvārasamudra under their king Narasimha II, taking up the cause of the captive emperor, fought with the Pallava, defeated him in several encounters, released Rājarāja from captivity and reinstated him on his throne, thus earning the title of 'The Establisher of the Chōla.' This he seems to have done because he had given his daughter in marriage to the Chōla sovereign. After being reinstated in about A.D. 1232, the Chōla king continued to keep up the semblance of power for a few years more, *i.e.*, till A.D. 1242, when a portion

of the Chōla dominion passed into the hands of Perun-jinga, who proclaimed himself king in A.D. 1242. The wreck of the Chōla empire, which was brought about mainly by the weakness of its kings, presented ample opportunities for other powers to rise into importance. The Kākatiyas were not slow to take advantage of it. Accordingly, we hear of Ganapati claiming victory over the Chōlas. That this is not a mere boast is proved by the fact of the existence of his inscriptions at Conjeevaram and Kālahasti. How he came to have possession of these places is not stated, but it is not very difficult to find out. Almost at the end of the 12th century A.D. a branch of the Telugu-Chōdas who were governing some part of the Nellore district with their capital at Vikramasingapura, *i.e.*, Nellore, moved southwards and took possession of Kānchi. This was done in about A.D. 1196 by Nallasaddha who was the paternal uncle of Tammasuddhi. Inscriptions of the latter chief are found in Conjeevaram and its neighbourhood. When the records of the Chōla king Kulōttunga III state that he despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the north and entered Kānchi in triumph, we have to understand that he defeated a member of the Telugu-Chōda family, who had occupied Conjeevaram. Even after this event, the chiefs continued to have possession of a portion of the North Arcot and Chingleput districts where their inscriptions are found. Perhaps they ruled the country as feudatories of the Chōlas after they were defeated by Kulōttunga III. One of the members of this family was Chōda-Tikka. He is said to have ruled from his capital at Vikramasingapura, to have defeated the

Karnāta king Sōmēśa (*i.e.*, the Hoysala Virasōmēśvara) at Champāpuri, to have subdued Śamburāja (*i.e.*, Śambuvarāya), to have captured Kānchi and to have established the Chōla king on the throne. The last of these achievements is proved by the existence of an inscription of his, found in the Arulālaperumāl temple at Conjeevaram, dated in Śaka 1156 (=A.D. 1233-4). Tradition asserts that Manma, the son of this chief and a patron of the Telugu poet Tikkana-sōmayāji, was ousted from his kingdom by his own cousins. The poet interceded on behalf of the exile with the Kākatiya king Ganapati, who, readily espousing the cause, defeated the enemies of Manma, and reinstalled him on the throne. This interference of king Ganapati in the affairs of the Telugu-Chōdas must have occurred before A.D. 1249 corresponding to Śaka 1172, which is the date of his Conjeevaram inscription, and it is worthy of note that this inscription reveals the name of Sachiva, the minister, and Sānta-Bhōja of the Dōchi family, his general, both of whom distinguished themselves in the king's southern expedition. That there must be truth in this account of the tradition can perhaps be inferred from the fact that the Telugu-Chōdas are mentioned among the enemies overcome by Ganapati and from the appearance in his records of a feudatory who bore the title Velanāṇṭi-Kulōttunga-Rājēndra-Chōda-Nistāraka¹ and who calls himself the ornament of the family of Manma, the protector of the kingdom of Jatā-Chōda. Another Telugu-Chōda chief, who figures as a feudatory of Ganapati, was Mallidēva

¹ Nos. 160 and 161 of 1899.

of Kandukūrin Pākanāṇḍu, who calls himself a descendant of Karikāla, and who made a grant of a village to the temple of Bhimēśvara at Ikshugrāma, *i.e.*, the modern Peddacherukūru, for the merit of king Gaṇapati. Yet another Telugu-Chōḍa chief, who found favour with the Kākatiya king, was Ḍopilisiddhi II, who had conquered Kammanāṇḍu, apparently from one of his cousins. An inscription found at Konidena in the Kistna district registers the gift of a village by this chief and states that it was made for the merit of Gaṇapati. The Velanāṇḍu chiefs are also said to have been overcome by the Kākatiya sovereign, and this receives confirmation from the fact that the ministers and servants of that family figure in the inscriptions of Gaṇapati.¹

In the earlier part of his reign, *i.e.*, in the first and second decades of the 13th century A.D., Gaṇapati was served by his able minister Jāya (Jāyana or Jāyasēnāpati) and the king was pleased to grant to him in A.D. 1213 the village of Tāmarapuri, *i.e.*, Chebrōlu in the Kistna district, perhaps as a recognition of his services. This minister having repaired the temple of Pandēśvara which Kulōṭtunga-Rājēndra-Gonka had built and named after his younger brother, king Gaṇapati made a gift of a village to it.² A Chebrōlu record further states that Jāya built the temple of Chōḍēśvara, named it after his father and gave to it the village of Mrottukūru in Velanāṇḍu.³ He was also the builder of another Śiva temple, Gaṇapēśvara. The wife of Gangayasāhini constructed

¹ No. 411 of 1893, dated in Śaka 1159 (=A.D. 1239).

² No. 250 of 1897.

³ No. 140 of 1897.

the temple at Pushpagiri.¹ Ganapati's relations rendered him some kind of service or other. In A.D. 1209, the Kōṭa chief Kēṭa, who had married one of the daughters of Gaṇapati, reconsecrated the temple of Bhimēśvara.² In the same year, the king's sister Mēlāmbika, also called Mailalamahādēvi, built and consecrated the shrine of Mēlāmbikēśvara in the Tripurāntakēśvara temple.³

About A.D. 1249-50 Gaṇapati had to contend against a certain Rakkasa and Dāmōdara, the latter of whom was holding a territory to the west of the Kākatiya kingdom and commanded a powerful army. The Kāyastha feudatory of Gaṇapati, *i.e.*, Gaṇḍapendāragangayasāhiṇi, who was given the country between Ponangallu and Mārjavādi to govern over, is reported to have conquered these chiefs. Some of the inscriptions register gifts made for the merit of Gaṇapati, (1) by this chief,⁴ (ii) by the minister Nāmadēva Paṇḍita,⁵ who built a temple at Durgi,⁶ and (iii) by the Mahāmaṇḍalēśvara Jannigadēva-mahārāja, who was governing a province of the Kākatiya dominion in the later years of Gaṇapati's reign.⁷ The last mentioned personage was probably a successor of Gangaya-sāhiṇi and belonged to the Kāyastha race. A Konidena record states that Bhāskaradēva was the commander of the elephant forces of Gaṇapati.⁸ About the close of his reign another general of his, who belonged to the Chalukya family, fought battles on the banks of

¹ No. 304 of 1905.

⁵ No. 231 of 1905.

² No. 244 of 1897.

⁶ No. 571 of 1909.

³ No. 204 of 1905.

⁷ No. 208 of 1905.

⁴ Nos. 176 and 283 of 1905.

⁸ No. 178 of 1899.

the Godavari and took the head of a certain Gonṭūri-nāgadēva,¹ who may be a descendant of Gonṭūri-Nārāyaṇa (A.D. 1255) and Gonṭūri-odayarāja (A.D. 1216) who are mentioned in the inscriptions of the Kistna district together with their ministers Rāyana-Preggaḍa and Kūchana-Preggaḍa.²

It has already been noticed that the Kākatiya occupation of Kānchi must have taken place in or before A.D. 1249, which is the date of the Arulāla-perumāl inscription of Gaṇapati. In this attempt, the Kākatiyas found themselves in opposition to the Pallava rebel Perunjinga who asserted his independence in A.D. 1243 and was governing Tonḍamāṇḍalam, which he seized from the Chōlas. Though the records of Gaṇapati are silent as to his conflict with Perunjinga, there is distinct mention in the inscriptions of the latter that he fought with the Telingar and drove them to the north. This reference means that he contended with the Kākatiyas successfully. But the complete conquest of them was reserved for the Pāṇḍyas whose ally Perunjinga appears to have become after he was worsted by the Hoysalas.

In 1250-51 A.D., Jatāvarman Sundara-Pāṇḍya I ascended the throne and during his reign the Pāṇḍya kingdom, which from the end of the 12th century A.D. was slowly rising into importance from a position of insignificance, received a fresh impulse by the activities of this sovereign, who appears to have been a powerful warrior and a man of matured plans and determined intentions. By wars carried on all round

¹ No. 194 of 1905.

² Sewell's list of Antiquities, Vol. I. p. 49.

with a strong army at his back, he was able vastly to extend his dominion. He it was that secured the greater part of the territory of the declining Chōla power. During his reign the Pāṇḍya kingdom reached a limit which was unknown in its previous annals. It is reported that he carried an expedition into the Telugu country and fought successfully with the Kākatiya king Ganapati and a certain Viragandagōpāla. The existence of his inscriptions in the northern part of the Presidency leaves no doubt that his claim to have performed the anointing of heroes and victors at Vikramasingapura, *i.e.*, Nellore, was true. The success of the Pāṇḍyas greatly crippled the power of the Kākatiyas and resulted in their losing possession of their dominion in the Tamil country.

We shall note here a few facts of general interest concerning the reign of Ganapati. In 1244 A.D. the king remitted the taxes on certain articles of export and import ¹ and favoured the merchants trading on the sea. In the next year Dāchanapreggada-ganapaya, who seems to have been an officer of Ganapati, made a remission of tolls payable on 300 pack-bullocks. No. 225 of the Epigraphist's collection for 1909 registers gifts made by Rudradēva, son of the Nātavādi chief Rudradēva-mahārāja and Mailalamahādēvi.

In 1250 A.D. Ganapati gave to the temple at Tripurāntakam the tax on salt manufactured in that year, ² and a record of 1255 A.D. states that the central shrine of the Tirupurāntakēśvara was, under the orders of the king, built of stone by Sānta-Sambu, son of Viśvēśvarāchārya. Another work of this king was

¹ No. 600 of 1909.

² No. 221 of 1905.

the construction of a lake called Jagadālamummaḍi, i.e., the Pakal lake¹. From this it appears that Jagadālamummaḍi was one of his surnames. The Śaiva ascetics belonging to the Gōlaki or Gōlagirimatha made some grants to temples during this reign. An inscription dated in Śaka 1174 (= 1252 A.D.)² gives the name of one of them, viz., Viśvēśvaraśivadēśika and states that he was the pupil of Dharmasivāchārya. Another record tells us that the influence of the teachers of the *matha* extended over three lakhs of villages. In later years the members belonging to this religious institution established branches in the Tamil country, and it may be remarked that in those days *mathas* were the centres of learning.

To sum up, the reign of Ganapati seems to have been a prosperous one. He had a number of ministers and generals, who remained devoted to him and displayed their activities whenever opportunities occurred. The wars undertaken by the king spread his fame far and wide and resulted in the extension of his dominion, though he could not stand before the superior strength of his Pāṇḍya foe. In the course of the long years that he reigned, several buildings came to be newly erected and substantial additions were made to those that were already in existence. There was much religious activity at the time and learning also received a stimulus. Favourable taxation and remission of duties were made with a view to increase commercial enterprise or to remove the disabilities under which traders laboured. Charitable endowments received special care and due attention was paid to irrigation.

¹ No. 82 of 1913.

² No. 223 of 1905.

Rudramba.

Gaṇapati had no sons but only two daughters whom he called Rudrāmbā and Gaṇapāmbā. Of these the former was born to his queen Sōma, and the latter was the daughter of Bayyamāmbikā and had married the Kōṭa chief Kēta, who played an important part in protecting the realm of his father-in-law. One of Gaṇapati's illustrious contemporary sovereigns of Northern India, Sultan Rezia of the Slave Dynasty was a talented lady. Seeing this instance, perhaps, the king, who had no male issue, decided long before his death, to leave the kingdom in charge of Rudrāmba, and with this object in view he taught her all that a king should know. When we look at the admirable way in which she conducted the government of the country, we clearly see that her succession could not have been a work of pure accident, but that her father must have thought of putting her at the helm of government after his demise, and must have trained her in the art of governing, which during those troublous times was always beset with much difficulty. We may not be far wrong if we suppose that the title *Pattodati*, which an inscription of 1269 A.D. gives her, was borne by her already during her father's lifetime to indicate that she was the queen elect of the Kākatiya dominion. We are confirmed in our view by a statement in the Pratāparudriya that Gaṇapati, seeing that he had no male issue, decided that Rudrāmbā should succeed him and gave her the male name Rudradēva-mahāraja.

Rudrāmbā was proclaimed ruler of the Kākatiya kingdom immediately after the death of Gaṇapati.

This took place in 1261 A. D. (corresponding to Śaka 1183). During the earlier years of this sovereign, the officers and subordinates of the late king continued to be in power. Accordingly, we find mention in her records of Jannikadēva, the governor, and Bhāskaradēva, the commander of the elephant force, and some of the ministers of Gaṇapati.¹ Jannikadēva continued to be in charge of his province until A.D. 1269 or thereabout. This is gathered from an inscription² of Rudradēva dated in Śaka 1191 in the Gōpināthasvāmin temple at Durgi (Kistna district) which states that a Brāhmaṇa consecrated that temple and that Jannikadēva was the governor. One of the records of Drākshārāma is dated in Śaka 1184 (=1262 A.D.) which falls into the reign of Rudrāmbā. Here the king is called Sakalabhuwanachakravartin Avanyavanasambhavamahārājasimha, which closely corresponds to Sakalabhuwanachakravartin Avaniyālappirandān Kōpperunjinga, who, as has been already stated, contended against Gaṇapati. It is not possible to say what kind of relationship existed between him and Rudrāmbā. A certain Gannamarasa, also called Gannamanaidu was the commander-in-chief of this Kākatiya queen in 1268 A.D.³ The fort at Guḍimatla in the Kistna district is stated to have been constructed during the reign of this sovereign by a chief named Sāgi-Pōtarāju and Mr. Sewell notes that an inscription of Muktiyāla gives the genealogy of the Chāgi (a variant of Sāgi) family, which includes in

¹ Nos. 194 and 207 of 1905 and 178 of 1899.

² Sewell's Lists of Antiquities, Vol. I. p. 57.

³ See Sewell's Lists of Antiquities under Peddavaram.

it the names of Durjaya, Pōta, Dhōrabhūpa and another Pōta. The builder of the fort may be one of the two Pōtas here mentioned. To the same family belonged Peddachāgi, Bhīma, and Manma or Manmagaṇapati, which the Mangalapalli inscriptions mention. One of the records of Tripurāntakam dated in Śaka 1192 (=1270 A.D.) and in the reign of Rudrāmbā, mentions a certain Śrikanṭa-Śiva, who may be a teacher belonging to the Gōlaki-maṭha which received much support from Gaṇapati. Gaṇḍapendāra-Triupurāridēva-mahārāja of the Kāyastha family, who perhaps succeeded Jannikadēva in the office of governor, made a gift of gold ornaments and vessels to the temple at Tripurāntakam, in Śaka 1194 (=1272 A. D.). In this year Ambadēva-mahārāja, another member of the same family, came to power ⁴ and exercised it till the close of the reign of Rudrāmbā, i.e., until 1291 A.D. The capital of this governor was Kāndikōṭa-manōrathapura. Seeing perhaps that the Kākatiya dominion was now under the sway of a female ruler, a few chiefs began to disturb the peace and they were successfully dealt with by Ambadēva. This chief conquered Śripati-Gaṇapati and assumed the title of Rājasahasramalla; defeated Eruvamallidēva; subdued Kēśava, Svāmidēva, and Alluganga; brought under subjection Dāmōdara and a certain Mallikārjuna, who is declared to be an enemy of the Brāhmaṇas and gods; and destroyed Kādavarāya. At Vikramasingapura. i.e., Nellore, he established Manmagaṇḍagōpāla, who was dispossessed of his kingdom. Thus it is clear that Rudrāmbā found able supporters in the persons of her governors

Jannigadēva, Triupurāridēva-mahārāja and Ambadēvamahārāja. But for the few disturbances which were also easily put down, her reign was a powerful one. It was during the close of Rudrāmbā's rule that the Venetian traveller Marco Polo visited the coast at Mōṭṭupalli near the mouth of the river Kistna. We have his testimony as regards the benefits conferred on the country by this remarkable lady. He says that the country was for forty years under the sway of the queen, a lady of much discretion. He assures us that during all that space of forty years she administered her realm as well as her predecessors did or better, and as she was a lover of justice, equity and peace, she was more beloved by those of her kingdom than ever was lady or lord of theirs before. If there is any truth in that part of the traveller's statement about the length of Rudrāmbā's reign, which he says was forty years, we have to believe that she was nominated for succession nearly ten years before the actual demise of Gaṇapati, for we know that she came to the throne in 1261-62 A.D., and reigned for a period of thirty years, *i.e.*, till 1291-92 A.D., which is the earliest date of her successor Pratāparudra. Our inference in this respect made in a previous paragraph receives confirmation here. And we would like to add one word more before closing the history of this distinguished lady sovereign of Southern India, that we shall be doing her an injustice if we suppose, in the face of this unsolicited testimony of a contemporary writer, that the Kākatiya kingdom was growing weak or that her rule was not a peaceful one.

The Venetian traveller stopped at Mōṭṭupalli on his voyage up the coast. He gives a glowing

description of the place and its commercial activity, particularly mentioning the trade in diamonds¹ and very fine cloth.²

¹ Marco Polo gives three interesting methods of obtaining diamonds adopted by the people—(1) When the heavy winter rains fall on the lofty mountains they produce great torrents, which flow down the mountains carrying pieces of diamonds and deposit them on their beds. These are collected in plenty by the people after the rains are over. (2) In the summer season, when there is not a drop of water to be had owing to excessive heat and when there are huge serpents and other venomous reptiles, which prevent the seekers of diamonds from descending the inaccessible depths of the ravines where the gem is found, people have recourse to the curious process of throwing from the mountain heights lean pieces of meat into the valley beneath so that they may stick to them. It is said that the eagles which live on the serpents, immediately take the pieces of meat to the tops of mountains and begin to feed on them. By shouts, they drive away the birds and take back the meat in which pieces of diamonds are stuck. (3) The third method is yet more curious. People go to the nests of these birds and find in their droppings pieces of diamonds. It is said that they also get them from the stomachs of the eagles which have devoured the gem along with the meat.

In these accounts there seems to be some amount of exaggeration, but it must be said that they may have been based upon figments of facts and as such they cannot be dismissed as fabrications unworthy of credence. Marco-Polo further states that the diamonds of his country are the mere refuse of the gems found in India, and that they cannot stand comparison with those obtained in Telingana. The best of the diamonds obtained in this country are further stated to be remarkable for their size and quality, so much so that the Great Khan and the other kings of the north get them in large quantities from here.

² In this kingdom also are made the best and most delicate buckrams and those of highest price; in sooth they look like

We are informed by him that Rudrāmbā was a widow at the time of her accession to throne; perhaps her husband whose name is not revealed to us in the Kākatiya inscriptions was alive during the last years of Ganapati, when she was nominated to succeed him. We know from other sources that this queen had a daughter—perhaps the only issue of hers—who was called Mummadāmbā. She married a certain Mahādēva, and their son was Rudra. When he came of age Rudrāmbā abdicated the throne in his favour.

Pratāparudra.

The earliest inscription of Pratāparudra is dated in Śaka 1213 (=1291 A.D.) which must be the year when Rudrāmbā retired from active work. During the three years 1291-93 Pratāparudra was known by the name of Kumāra-Rudradēva-mahārāja. It has been sought to explain the appellation *Kumāra*, by supposing that it indicates either his young age or his heir-apparentship. There is no doubt that Pratāparudra was young at this time; but that fact cannot be the reason why records belonging to these three years alone call him by that name. Neither is the other satisfactory, because the title *mahārāja* assumed by him, and the fact that the charters are dated in his reign, show clearly that he was not merely an heir-apparent, but was actually ruling at the time. It seems that the correct way of explaining the prefix *Kumāra* is to suppose that Pratāparudra's grandmother *i.e.*, queen Rudrāmbā, tissue of spider's web. There is no king nor queen in the world but might be glad to wear them. Yule's *Marco Polo* III, xix. p. 296.

called in her inscriptions Rudradēva-mahārāja, was alive at the time; and as she was alive, it was thought necessary to distinguish the two. This was effectively done by the addition of the epithet *Kumāra* to the name of the young king, which was the same as that borne by Rudrāmbā.

The names of a number of generals of this king are revealed to us in his records, which range from Śaka 1213 (=1291 A.D.) to Śaka 1244 (=1322 A.D.). In the first years of the king's reign, his general Sōmayālula Rudradēva made a grant to the temple at Julakallu in the Kistna district. The same general without the title Sōmayālula is referred to in a few inscriptions¹ of Durgi and Tripurāntakam. A record of 1291 A.D. mentions Annaladēva, the son of the Mahāpradhāni Gannayapreggada² who is perhaps identical with the Annayapreggada mentioned as the general of the king in his records of 1306 A.D. (from Peddagalapalle) and 1317 A.D. (from Tirupati). A third general of his is one Adidemma who claims to have cut off the head of Manmagāndagōpāla and had the title Miśaragāndā.³ A record of 1296 A.D. mentions the king's prime minister Pōchirāju,⁴ and another of 1299 A.D. states that GundāNāyaka, who was the first lord of the elephant forces (Gajasāhini) of the king and who bore the title Svāmidrōharagāndā, was ruling the districts of Gurisālastala, Pingalistala and certain other provinces. Māchayanāyaningāru, who had also the same

¹ Nos. 45 of 1909 and 570 of 1909 and 572 of 1909.

² No. 238 of 1905. ³ No. 171 of 1905.

⁴ No. 45 of 1909.

birudas together with the title of *Immađi Niśsanka-vira*, was another military officer of Pratāparudra. He figures in records dated in 1303 and 1311 A.D. In the latter year he made grants for the merit of *Gundaya-Nāyaka* and *Mārayasāhini*, who are stated to have been commanders of elephant forces. About the close of the reign of this king, *Dēvaranāyaningāru*, son of *Machayasāhini*, who calls himself the rescuer of the Kākatiya family, was ruling the country round *Mahādēvicharla*. We are introduced to a fresh general of Pratāparudra, *i.e.*, *Muppidi-Nāyaka* in his inscription of the *Aruļālaperuṇāl* temple dated in Śaka 1238 (=1316 A.D.) Pratāparudra had, as his *sarvādhikāri*, a certain *Ellayareddi*; and his elder brother figures in a record of 1308 A.D.

One of the first acts of the king was to settle some disturbances in Nellore and this, as we have already stated, was done by his general *Misaragandha Adidemma*, who put to death the Telugu-Chōḍa chief of the place named *Manmaganḍagōpāla*. In 1308 A.D. the Kākatiya kingdom was pitched upon for an attack by the Muhammadan emperor of Delhi. One of their historians named *Zia-ud-din-Barni* informs that Malik Fakhruddin Juna Malik Jhaju of Karra, nephew of Nazaratkhan, had been sent with all the officers and forces of Hindustan against Arangal. When they arrived there, the rainy season commenced and proved such a hindrance that the army could do nothing; and in the beginning of winter they returned to Hindustan, greatly thinned in ranks. This ill-fated expedition was soon followed by another the result of which was a thorough success. The following is an extract from the account of the

Muhammadan chronicler Amir-khusru :—On the 25th of Jumadalawwal, A.H. 709 (-1309 A.D.) Malik Naib Kafur, the minister, was despatched on an expedition to Tilang (*i.e.* Telingana). The army of the general crossed several rivers, torrents, water courses and forests, and finally, eight days after they crossed the Nerbudda (*i.e.* Narinada), they arrived at Nilakantha (Nelgund in the Nizam's dominions), which was on the borders of Deogir and included in the country of Rai Rayan, whose minister Ramdeo was. Here the Muhammadans ascertained the stages in advance of them and proceeded after a halt of two days. They then crossed three plains and hills and arrived within the borders of Bijanagar (Baugnagar in the Hyderabad state ?) which was situated in the *doab* of two rivers, one being Yashar and the other Baruja, and which was reported to contain a diamond mine. They then went to the fort of Sirbar (identical with Sirpur in the Hyderabad state), which was then included in the province of Tilang (Telingana). The place was attacked by the invaders, who put to the sword those Hindus that escaped the flames of their fire arrows. Ananir, the brother of the commander of the fort, was forced to surrender with all treasures. The Muhammadans then marched to Kunarpal (identical with Sunarpal in the Bastar State) and thence to Arangal (*i.e.* Warrangal). From the last place two chiefs were sent to occupy the hill of Anmakinda (*i.e.* Anmakonda), for from that place all the edifices and gardens of Arangal can be seen. The wall of Arangal, says the historian, was made of mud. So strong was it that a spear of steel could not pierce it ; and if a ball from a western catapult were to strike against it, it

would rebound like a nut which children play with. The fort of Arangal, the entire circuit of which was 12,542 yards, was then besieged from all sides. A night attack was made on the Muhammadan camp by 3,000 Hindu horse under the command of Banak Deo, the chief of that country. It proved unsuccessful and the Ravats (*i.e.* the Rahuts who were the commanders of cavalry) were either slain or imprisoned. From those in prison the Muhammadans learnt that in the town of Dhamdum six pharasangs from Tilang (Telingana) three powerful elephants were kept. These they soon seized.

The Naib Amir gave daily orders to attack the chief of Laddar Deo (*i.e.* Rudradēva to demolish the wall and to reduce it to powder by throwing western stone balls. Many breaches were effected and the mud which fell in the trench filled it to half its depth. During the night, the Muhammadans mounted the walls by means of ladders and occupied three positions of the outer wall. In the space of three or four days, the whole of the outer wall was in the possession of the invaders. They then observed that there was an inner wall and an inner ditch. The success achieved so far filled them with courage and hope. And when the army reached the inner ditch, they swam across it, and commenced a vigorous attack on one of the stone bastions which so alarmed Rai Ladder Deo (Rāja-Rudradeva) that he offered terms of capitulation by despatching confidential messengers to offer an annual tribute. He also sent a golden image of himself with a golden chain round its neck in acknowledgment of his submission. Next morning the officers of the Rai returned with elephants, treasures

and horses before the Malik, who took the entire wealth. Ferishta computes the present at 300 elephants, 7,000 horses, and money and jewels to a large amount. A treaty was then entered into by which it was agreed that the Rai should send *Gizya* annually to Delhi. The Malik left Arangal on the 16th of Shawwal (March 1310 A.D.) with all his booty and 1,000 camels groaning under the weight of treasures. It is said that the Muhammadan general gave the king of Delhi, *i.e.*, Ala-ud-din, (in 1311 A.D.) 312 elephants, 20,000 *maunds* of gold, several boxes of jewels and pearls, and other precious effects which he carried from the land as a result of his expedition against the Hindu kings of the Dekhan. The Tamil work *Koyilolugu* confirms the statement of the Muhammadan historian, when it says that the Mussalman king of Delhi defeated Pratāparudra, took possession of Tonḍaimandalam, Chōlamandalam and other countries, looted temples and carried away images and treasures. Here also the event is ascribed to Śaka 1230 (=1308-9 A.D.). The Yādava king of Dēvagiri having neglected to pay for several years the annual tribute agreed upon by him, Malik Kafur came to the south in 1312 A.D. determined on punishing him and to receive the tribute from the Kākatiya king who was ready to pay it. The Muhammadan general now put to death the Rāja of Dēvagiri, laid waste the country of Mahārāshṭra and Canada from Dabul and Chaule as far as Raichur and Mudkal; realised the tribute from the Kākatiyas of Telingana and the Ballālas of Karnātā and sent the whole to Delhi.¹

¹ Brigg's Ferishta, Vol. I., pp. 378-9.

Taking advantage of the confusion caused by the invasion of Malik Kafur, the Kēraḷa king Ravi-varman Kulaśēkara obtained possession of Conjeevaram after defeating the Pāṇḍyas and a northern sovereign. The latter was probably a Telugu-Chōḍa chief ruling in Tonḍai-maṇḍalam. This Kēraḷa sovereign was crowned on the banks of the Vēgavatī in 1313 A.D. Three years after, *i.e.*, in 1316 A.D., Pratāparudra sent his general Muppiḍi-Nāyaka to settle the affairs at Conjeevarain, which he seems to have done by driving out the southern usurper and installing one Mānavira as governor of the place. This was perhaps a necessary consequence of Pratāparudra's taking possession of Nellore, the affairs of which place attracted his attention. The Kākatiyas were now able to push their way further south to Trichinopoly, as they were left without any rivals in the field. By this time the Chōḍa power had completely vanished; the powerful Pallava rebel Perunjinga had died; and the successors of Jatāvarman-Sundara-Pāṇḍya, the Great, had not the skill or the strength of that sovereign. Hence Pratāparudra did not meet with much opposition in his endeavour to acquire more territory in the south. About the same time one of Pratāparudra's subordinates reduced the fort of Gaṇḍikōṭṭa,¹ and it is said in an inscription found at Upparapalle that a certain Gonkāreddi was appointed to the governorship of this place and Mulki-nāṇḍu. Tradition asserts that in the year Praināthin, corresponding to 1314 A.D., the fort of Warrangal was taken possession of by a son of Kapilēndra-Gajapati of Orissa. There is not much doubt that about this

¹ No. 328 of 1905.

period the Gajapati kings tried to extend their dominion southwards. *Koyilolu* registers the fact that the lord of Oddiyadēśa, i.e. Orissa, made an invasion of the South with a large army. It is not unlikely that the claim of Pratāparudra's general, Dēvaranāyaningāru, to the title of the rescuer of the Kākatiya family which we find mentioned in an epigraph of 1315 A.D.,¹ rests on the fact that he freed the country from the aggression of the Gajapati ruler. It must, however, be noted that the list of the Kēsari kings of Orissa² omits this name from among those of the sovereigns of this period. Pratāparudra's latest date found in his inscriptions is Śaka 1244³, which takes us to 1322-3 A.D., when he apparently ceased to rule. Perhaps, it was now that he refused to pay tribute to the Muhammadan emperor at Delhi, and was taken prisoner, as some accounts have it.

In 1321 A.D., when Ghias-ud-din Taghlak was the emperor of Delhi, he sent his eldest son Mullik-Fukhr-ud-din-Joona, the heir apparent, entitled Aluf Khan, against Telengana. The cause of this expedition was the refusal of Pratāparudra to send the tribute agreed to by him. This step was the result of certain disturbances that were caused at Delhi consequent on the change of government. The Muhammadan prince plundered the country in every direction and Pratāparudra gallantly attacked him, but in the end was obliged to retreat to his capital Warrangal, which was immediately invested by the Muhammadans. The siege was carried on with great loss on both sides ; but the fortifications having been

¹ No. 586 of 1909.

² No. 604 of 1909.

³ Sewell's *Lists of Antiquities* Vol. II., p. 201 ff.

lately strengthened, no breach could be effected in them. The season having proved unfavourable to the Muhammadans, and an epidemic having broken out which carried off hundreds of men every day from their ranks, the Muhammadan generals were greatly disheartened. A rumour was spread that the emperor was dead which caused universal consternation throughout the army and the officers left the camp. The prince was therefore forced to raise the siege and to retreat to Dēvagiri, whither he was pursued by Pratāparudra sustaining great loss. At this stage, the falsity of the rumour was ascertained by the prince and he returned to Delhi taking with him as captive the authors of the false report, who, it is said, were buried alive. Two months after, the prince again marched to Warrangal with a large army. Bedur on the borders of Telingana was taken and a Muhammadan garrison was stationed there. Warrangal was soon besieged and made to surrender ; Pratāparudra and his family were taken prisoners and sent to Delhi ; and having appointed a Muhammadan viceroy to rule over Telingana, Ulugh Khan returned to Delhi with immense booty. In A.D. 1327 Muhammad-Bin-Taghlak turned his thoughts again to the conquest of the several provinces in India, and Warrangal was now incorporated with the Muhammadan empire along with several others such as Dvārasamudra, Mabar (*i.e.*, the Pāndya country) and the whole of the Carnatic.

The last days of the Kakatiya dominion.

Pratāparudra was the last great sovereign of the Kākatiya dynasty. His kingdom, after reaching its

zenith during his time, came practically to an end in 1323 A.D. The political condition of Southern India about the second quarter of the 14th century was very precarious. The Muhammadan invasions, undertaken by the generals of the Khilji and the Taghlak kings of Delhi, which were conducted with much skill and vigour, carried destruction throughout the Dekhan and left it void of all resources. The treasures taken away by the Muhammadans from the south knew no limit. The three great powers of Southern India *viz.*, the Hoysalas of Dvārasamudra, the Yādavas of Dēvagiri, and the Kākatiyas of Warrangal were those who suffered most from these invasions, which, it may be noted, brought them to the brink of complete annihilation. The confusion caused by the Mussalman raids, which resulted in the prevalence of anarchy in the Dekhan, offered nice opportunities for the generals and commanders of the forces of these Hindu sovereigns to rise into independence and to found separate kingdoms in the place of the subverted ones.

If the Vijayanagar kingdom was founded on the ruins of the fallen houses of the Yādavas of Dēvagiri, and the Hoysala Ballālas, there are ample grounds for supposing that the Reddi kingdoms of the Telugu districts were founded on the wreck of the Kākatiyas of Warrangal. That the Reddis were originally under the service of the Kākatiyas governing some province or another is almost certain. It has been pointed out already that the Sarvādhikāri (answering to the modern position of a private secretary) of Pratāparudra was a certain Ellaya-Reddi and it was also noticed that the governorship of

Gāndikōṭa in the Cuddapah district was conferred on Gonkā-Reddi. Tradition asserts that in 1225 A.D., one Donti-Allā-Reddi was in possession of the fort of Dharanikōṭa close to Amrāvati on the Krishna river, and that subsequently Prōlaya-Vēmā-Reddi acquired power, defeated Pratāparudra at Dharanikōṭa, proclaimed himself independent, proceeded to Kondavidū, rebuilt Puttakōṭa, and ruled from 1320 to 1331 A.D. From other sources we learn that this Vēmā-Reddi was originally a commander in the service of Pratāparudra, and that when the Kākatiya king was taken prisoner by the Muhammadans, he declared his independence and took possession of the Vinukonḍa kingdom. Thus, we see that the Reddis were the political descendants of the Kākatiyas of Warrangal, just as the Vijayanagaras were of the Yādavas of Dēvagiri and the Hoysala Ballālas.

In A.D. 1339-40 the Muhammadan emperor conceived the idea of making Dēvagiri his capital, as being a more central place, and thought that it would become an important base of operations in Southern India. From here, it is said, he directed his campaigns against the Rāja of Warrangal, and marched by way of Telingana to Mābar.

In 1344 Krishṇa-Naik, son of Pratāparudra who lived near Warrangal, revealed to Ballāl-Dēva, the Rāja of the Carnatic, a design of the Dekhan Muhammadans to extirpate the Hindus, and said that a strong combination should necessarily be made against them. Ballāl-Dēva agreed to this. He strengthened all his fortifications at once and built a new city in the mountain fastnesses which he called Vijaiyanagar, 'the city of victory'

and raised a strong army. They then reduced Warrangal and forced Imoodulmulk, the governor, to retreat to Doulatabad. Several of the Hindu Rājas were induced to join them. The confederacy of Hindu Kings seized the country occupied by the Muhammadans and expelled them from the Dekhan. Only Doulatabad remained in the hands of the Delhi emperor. Muhammad Taghlak was greatly exasperated at the receipt of this intelligence ; but he could take no effective step, because his hands were already full on account of the anarchy and famine that prevailed in his realm. The Dekhan Hindus were thus left to themselves.

In 1370 A. D., Krishna-Naik and the king of Bijnagar made a final attempt to get back their lost possessions. They sent ambassadors to the court of the Bahmāni king, Muhammad Shah, demanding restitution of the territories taken from them and threatening him with an invasion in case of non-compliance. Muhammad Shah was not willing to cede any of the territories ; nor was he prepared for an invasion just then, as the times were not quite favourable for an undertaking of the kind, because there were dissensions among his nobles and his treasury was poor. He tried to gain time by retaining the ambassadors at his court, and sending others to the Hindu kings. Thus, he evaded a collision for a period of eighteen months by which time he had restored order in his kingdom. He then made an exorbitant demand from the Hindu kings and when this was not complied with, he led an expedition against Telingana.

Vinaik-Dēva, the son of the Rāja of Telingana was sent to recover Kowlas. He was assisted by the

Rāja of Bijnagar. But the combined armies were completely defeated by the Muhammadan general Bahadur Khan, who devastated the country of the Rāja and forced him to accept a humiliating treaty.

In 1371, on the plea that some horse dealers had been dispossessed by Vinaik-Dēva at Vellumputtan of some of the fine horses which they were taking for the king of Kulburga, Muhammad Shah renewed the war against Telingana, and succeeded in entering Vellumputtan by strategic means. The Hindu Rāja being taken unawares retired to his citadel where he was afterwards besieged, taken captive and cruelly put to death. Muhammad Shah then took hold of all the treasure and jewels he could lay his hands on and levied an indemnity on the people. When he retired from the country, the Telingas mustered together the available forces and molested Muhammad Shah to such an extent that when he reached his country he found that his forces were greatly thinned in number.

The Rāja of Telingana being sorely afflicted by the death of his son, petitioned the emperor Firoz Taghlak of Delhi to send an army to help him in his wars against the Bijapur king. In return, he promised allegiance to him, a good tribute and the recovery of the possessions of the Delhi emperor in the Dekhan. This proved to be of no avail as the emperor had enough to do in putting down rebellions in his dominion. Muhammad Shah then resolved upon the entire conquest of Telingana. It was with much difficulty that the Hindu Rāja purchased peace from the king of Bijnagar by which he agreed to pay a large sum of money, elephants and horses. Muhammad

Shah then went to his capital leaving Bahadur Khan at Kowlas to see the terms of the treaty fulfilled. After some time, the Rāja of Telingana sent his agents to the Bijapur king praying for permanent freedom from disturbance and in return promised to present him with a curiosity worthy of a great king. Golkonda was made the fixed boundary between the two kingdoms, and Muhammad Shah received a beautiful throne set with costly gems valued at thirty-three lakhs of rupees. Not long after, the remaining members of the royal line appear to have left Telingana and shifted their residence to the Bastar State where they founded a small kingdom. Thus ended one of the powerful kingdoms of the Dekhan.

BOOK V.

ANCIENT DEKHAN POLITY.

SECTION I :—INTRODUCTORY.

Though the accounts which inscriptions and literature furnish about the kings of olden times is very important at the present stage of our knowledge about them, more instructive are the other details, they contain. These are the only sources from which we could ascertain (1) the state of the country and its administration, (2) the political institutions that existed in the land and the power and influence which they exercised, (3) the various offices under the king and the functions allowed to each, (4) the mode of holding lands, the method of irrigation, the payment of taxes, the system of levying and realising them, (5) the growth of the temple, which takes in India the place of the Church in the European countries, and its management and (6) the life of the people, their social habits and occupations. If it is remembered that the terminology used in early records for the offices that existed, the taxes raised and the books maintained in ancient times is not found in the extant literature of the south, nor even in the lexicons, it will be quite apparent that for a correct interpretation of the terms that occur in them, we have to bestow our careful attention to the usage made of them in a number of epigraphs—which, by the way,

it may be said, are by no means few—study their etymology and arrive at a satisfactory solution, if possible by also comparing the result with the probable significance of such of the terms or lingering traces of the old customs as are found now.

SECTION II :—ADMINISTRATION.

The ancients recognised the necessity of opening by common consent, certain institutions in which the interests of all classes of people were strongly represented. They are mainly intended to control the actions of men, to protect the weak from the attacks of the strong and to devise a code of laws for guidance. The Government of a country by the king and his council is the natural outcome of the obedience paid by the common folk to the elders and the strong, in primitive ages. The thinker and the athlete were held in high esteem for the help they rendered to the community. Almost all the political institutions of the world had grown out of these first principles of societies. The constitution of the country-moot, the town-moot and the Witanagemot, and the relationship of the English Parliament to them, unfold the history of the origin and growth of institutions in a general way. Among the Slavic, Keltic and other races of Europe similar institutions have developed out of such nuclei and assumed large dimensions. The early administrative assemblies of India take us several centuries back and the materials necessary for a study of their gradual development are not wanting. These have been in recent years explored and definite knowledge

gathered. The *Vēdas*, the *Upanishads*, the *Mahābhārata*, the *Sūtra* literature and works like the *Arthaśāstra* of Chāṇakya have a special value to the person who sets out to understand the scope and development of the political institutions of India. The statements made in these authorities are well reflected in the epigraphical monuments of the land.

Under the kings of the last Vijayanagara dynasty and in the dark days of what is generally called the memorable invasion of Malik Kafur as well as during the period of rule of the kings of the Bahmāni line, the political and social institutions together with the official machinery of Southern India which were in existence from the earliest times had been shaken root and branch. Sometimes they were destroyed without proper substitutes in their place. Still, some of the older forms have survived and are preserved to the present day though their significance has undergone a change from what it was originally. It might be said that even the distorted picture has its interest, since it is possible to touch it up and revive it to the original shape, with the help that we get from lithic records. The want of a continuous literature in South India dealing with the administrative terms is greatly felt when we begin to trace the past institutions of the Dekhan. The weak and imbecile monarchs in whose hands the ancient kingdoms of the Chēra, Chōla, Pāṇḍya and the Pallava, fell, parcelled out the dominion into portions and entrusted them to petty viceroys and chieftains without retaining in their hands the local administration, for hereditary management as their whims and fancies dictated and these in their own turn created a number of smaller

principalities which they gave away to some of their subordinates in return for military service to be rendered at a time of need or danger. These changes appear to have happened in the 16th and 17th centuries. It was during this period that the old systems vanished or lost much of their usefulness. But happily we have thousands of inscriptions belonging to earlier times to indicate clearly what the systems then in vogue were. Generally, the social and political institutions of India are judged from the later environments and this is a mistake. Though it might have been excusable so to judge at a time when the early inscriptions had not been secured and their proper import ascertained, to do so now is to persist in the mistake once committed. Ancient Dekhan institutions suffer to-day more by an improper estimate of them formed by hearsay and by the propagation of such views than by any lack of materials to arrive at a correct idea of them.

Every country in the Dekhan was divided in ancient times into large divisions called *maṇḍalam*; these again into *Valanādu* or districts, *nādu* or taluks, *Chaturvēdimangalam* constituting a number of villages, and *ūr* or villages. The king was recognised as the head of the government and his authority was held supreme. He was respected by all bodies of men who were entrusted with distinct and independent functions. He took a keen interest in all matters concerning the State, though his chief attention was directed towards the military and foreign departments. He had about him five great assemblies which consisted of ministers, priests or ecclesiastics, generals, envoys and spies; as well as

eight great bodies of men *viz.*, accountants, artisans royal relations, guards, members of commerce and commanders of elephant forces, infantry and cavalry. A different authority states that the five great assemblies of the king are the *Mahājanas*, *Brāhmaṇas*, medical men, astrologers, and ministers. Epigraphs reveal the fact that ancient kings had at their command all the paraphernalia mentioned by the two authorities.

Some of the special traits or characteristics of South Indian kings as we find them in literature and lithic records may be noted here. They were highly renowned for their estimate of the learned, for the munificent grants which they made to scholars and for patronising arts and crafts. They lavished their wealth by building temples and other pious works with the object of securing merit, by making rich presents to them ; by digging tanks and wells ; and by opening canals, feeding houses and the like. Hospitality is an ingrained quality in them. They were ever ready to provide men of any nationality with food, clothing and residence and met all their comforts by gifts of lands, villages, revenues and even parts of their dominion. They were a warlike people and they properly valued the martial spirit of others. There is no parallel in any history for the religious tolerance which they always evinced. The natural barriers that separated the south from the north were of little avail to the Aryans, when they came to understand the nature and quality of the South Indian people and their kings. Larger and larger bodies of men emigrated to the south, being sure of a good reception. Never was there a faithful

servant who was made to repent for the service he had taken up. Discontent is a thing unheard of in ancient Dekhan. Every aspirant was richly rewarded according to his deserts. Service was rewarded with grants of the entire incomes of several villages and towns. As nothing could be more impressive than the citing of instances, we shall give a few of them to prove our point.

As regards the royal favour bestowed on literary men, it is perhaps sufficient to say at the outset that the poet was the friend and associate of kings in ancient times. He was better favoured than even the king's nearest relations and there was nothing to compare his status, honour and esteem.

The Chēra king Imayavaramban Nedunjēral-Āthan gave away as *brahmadēya* the district of unbarkādu which consisted of 500 villages and assigned part of the revenue on his whole dominion for 38 years to a Brahmin named Kumattūr-Kanṇanār for composing a poem of 240 lines.

Another poet of great fame celebrated in Tamil works is Pālaigautamanār who has left behind him a poem of 247 lines. He performed at the expense of the Chēra king Palyānai-Śelkelū-Kutṭuvan nine vēdic sacrifices, the financing of which should have cost a good deal. Both literature and tradition praise him as the poet who obtained heaven by his meritorious sacrifices.

The poet Kāppiyārru-Kāppiyañār received as reward for his composition of 178 lines, 40 lakhs of gold pieces and part of the revenues of the Chēra

dominion, from king Kaḷangāykkāṇṇinār Mūḍichchēral.

The poems composed by Parāṇar are very many. For having composed a piece consisting of 208 lines he was rewarded by Kadālpirakkōṭṭiya-Śengutṭuvan, with the income (*varuvāy*) derived from Umbarkāḍu and got also the king's son Kuṭṭuvan Śēral as hostage.

Kākkaippāḍiniyār Nachchellaiyar was a poetess of great fame who was rewarded for her composition of 200 lines, 9 *tulām* of gold and 1 *lakh* of gold *kāśu* by Āḍukōṭpāṭṭu-Śēral-Āthan for making jewels.

Here is an instance where a lady of great literary attainments appears in the horizon of ancient learning. Her observations are indeed very valuable.

Kapilar, a brahmin by caste and born at Tiruvādavūr in the Madura district, composed a poem consisting of 202 lines celebrating Śelvakkaḍungōvāli-Āthan and received as reward for it one lakh of gold *Kāśu* and all the villages that were visible from the summit of a hill. He was the friend of many a king and chieftain. Two of his particular comrades in life were Parāṇar and Idaikkāḍan. One of his royal friends having died leaving a daughter, he sought for her the hand of a chieftain ; and on being refused by him, he gave her in marriage to a Brāhmaṇa. This circumstance is of great value as it shows that though marriages were confined within the castes themselves, there were occasions when intermarriages between castes were permitted. The poems composed by him are many. He had a religious turn of mind, was pure in word, thought and action.

Ariśilkilār composed a poem consisting of 181 lines in honour of Tagadūr-Eriñda-Perunjēral-Irumborai and received as reward for the composition, 9 lakhs of gold *kāśu* and the throne which he sat on.

He was also a friend and associate of several kings and chiefs of his time. He had composed a large number of pieces in Tamil.

There is a popular saying in Tamil which goes to show that in the State accounts the revenue demand on lands were deducted to the extent damaged by Kamban and his followers. Whenever Kainban travelled from one part of the country to another he was accompanied by so many of his followers that they could not possibly go on the road. They had of necessity to pass through fields which lay on either side of it causing damage to the crops. The crops so damaged were measured by the state and remissions were allowed. The royal favour on the poet was such that he was pleased to pass a general order to the effect that remissions should be granted to the extent of the crops that were despoiled by the poet and his retinue.

Though the king had about him for counsel the above said groups of men, he does not appear to have concerned himself at all times with the direct administration of the country. The latter was vested in the hands of the following assemblies :—

- i. District assembly.
- ii. Members of Commerce.
- iii. Village assembly.

iv. and an assembly consisting of the principal residents of a village.

Of these, the third alone seems to have been composed entirely of Brahmin members. Their jurisdiction extended over what was called in ancient times a Chaturvēdimangalam which consisted of a central village with a number of hamlets and minor villages called *padāgai* and *Chēri* as well as streets, all situated within a radius of nearly 10 miles. The assembly was divided into a number of bodies which shared among themselves the various functions connected with the administration. All the members of it were highly learned in the scriptures, science, arts and laws of the land. Among them there were persons who studied the four *Vēdas*, chaturvēdins as they were called ; men who knew two or three *Vēdas* i.e., *Dvivēdins* and *Trivēdins* ; those who had learnt the Kramapāṭha and acquired the title of Kramavits ; those who were familiar with the six branches of study and known by the designation of Shadangavids ; and others who had understood the rules regulating the conduct of *yāgas* and *yajñas* and performed them, such as the Sōmayājins, Vājapēyins etc. Besides being learned, they had a permanent and abiding interest in the village in whose assembly they served. Particular care was taken to see that they were sound in body and mind and possessed sufficient vigour and energy to turn out good work, that they loved just methods and that they were well behaved and of good morals. The minimum qualification required for membership, the method of election and the formation of Committees are given at some length in

a stone document of the 10th century A.D. and we give the contents of it below.¹

The following qualifications must be possessed by a candidate who stands for membership in the village assembly :—

- (a) He must own more than a quarter *vēli* of tax-paying land.
- (b) He must have a house built on his own site.
- (c) His age must be below 70 and above 35.
- (d) He must know the *Mantrabrahmāṇya* in such a way as to be able to teach it to others.
- (e) Even if he owns only one-eighth *vēli* of land, he shall be considered a fit candidate, in case he has learnt one *Vēda* and one of the four *Bhāshyas* and can explain the same to others.
- (f) Among those possessing the foregoing qualifications,

i. only such as are well conversant with business and conduct themselves according to sacred rules shall be elected, and

ii. those who have acquired their wealth by honest means, whose minds are pure, and who have not been on any of the committees for the last three years shall also be chosen.

This proviso clearly points out that members, who had served once on the committee and retired, can stand for membership after a period of 3 years.

¹ Adopted from the *Annual Report on Epigraphy* for 1899, pp. 24 ff.

Disqualifications :—

(g) i. Those who have been on any of the committees but have not submitted their accounts and their relations specified below are not fit for election as members.

ii. The sons of the younger and elder sisters of their mother.

iii. The sons of their paternal aunts and maternal uncles.

iv. The brothers of their mothers.

v. The brothers of their fathers.

vi. Their brothers.

vii. Their fathers-in-law.

viii. The brothers of their wives.

ix. The husbands of their sisters.

x. The sons of their sisters.

xi. The sons-in-law who have married the daughters of disqualified persons.

xii. Their fathers and

xiii. Their sons.

(h) i. Those against whom illicit sexual intercourse or the first four of the five great sins [*viz.* killing a Brāhmaṇa, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher and associating with any one guilty of these crimes] are recorded ; and

ii. all their various relations above specified are not fit for membership.

(i) Those who have been outcasts for association with low people are not eligible until they perform the expiatory ceremonies.

(j) Those who are fool-hardy.

(k) Those who have stolen or plundered the property of others.

(l) Those who have taken forbidden dishes of any kind and who have become pure by reason of having performed the expiatory ceremonies, are not eligible to the end of their lives.

(m) Those who had been village pests and have become pure by reason of having performed expiatory ceremonies and those who had been guilty of illicit sexual intercourse and have become pure by performing expiatory ceremonies, are not eligible to the end of their lives.

It may be noted now how the election of members took place. At various centres or wards of the village, pots were kept, probably with their mouths covered and provided with a small hole just sufficient to allow a voting card *i.e.* a palm-leaf ticket containing the name of the person nominated, to drop in. When all the voters had written on their tickets the names of persons whom they wished to elect and put them into the pots, the latter were taken to a place where the tickets were drawn. This place is stated to be the assembly hall. Here on the day of election, all the people of the village, the young and the old inclusive, gathered together with the temple priests then present in the village and the arbitrators. The contents of each pot were made into a bundle, provided with a cover and the whole emptied into a vacant pot and well shaken. A boy who knew nothing about what these tickets indicated was then asked to take out a card from the pot. It was received by the arbitrator on the palm of

his hand who did so with his five fingers wide apart, the precaution being to avoid any mischief. He then read out the name written on the ticket. The ticket read out by him was also read out by all the priests, this precaution being to detect immediately the mischievous and willful wrong reading of names. The name thus read out was declared elected. Similarly one man was chosen for each of the wards. The number of wards of a village depended upon its size. Thus Uttaramallūr in the Chinglepet district had 30 wards and Šendalai in the Tanjore district counted nearly double the number. When the required number of members had been selected in the manner described above, they were divided into several committees. Each of these committees was entrusted with the duty of supervising some administrative departments. The following are a few of the committees mentioned in epigraphs :—

- i. Annual Supervision Committee
- ii. Garden Supervision Committee
- iii. Tank Supervision Committee
- iv. Field Supervision Committee
- v. Gold Supervision Committee
- vi. Ward Supervision Committee
- vii. The Pauchavāra Committee and
- viii. The Committee for the Administration of Justice.

Of these, the first counted among its members those who had previously been on the second and third and those who were advanced in learning and in age. This shows that members are eligible to stand as candidates after the expiry of their first election. The second and third committees were

chosen after an oral expression of opinion and the members of all the three committees held office for full three-hundred and sixty days and then retired. The *Panchavāra* committee and the gold committee for the year served only a few of the wards. In the succeeding year the remaining wards came under the control of newly elected members of these committees.

As regards the appointments of accountants, it is said that only arbitrators and those who had earned their wealth by honest means should be chosen to write the accounts. It was incumbent on those to submit, at the end of their term of office, the accounts which they had been maintaining to the satisfaction of the committee in charge of the accounts and must be declared to have been honest in their dealings. The accounts maintained by one should not be closed by another and the re-appointment of accountants rested on proving their honesty in the past year.

Any accountant, who was probably suspected of professional misconduct, was required to undergo the ordeal of holding in his hand a red hot iron piece and to prove his innocence. If he came cut unhurt and established his purity thereby, he was honoured by being presented with sacred water and flower from the feet of the God.¹ If, on the other hand, he burnt his hand, he was declared to have made default and fined *10 kalanju* of gold. A similar case of trial by ordeal occurred in the 13th century A.D. and it is related as follows :—

¹ See *Annual Report on Epigraphy* for 1916, pp. 115-6. The term *pādaśesha* has been taken to mean "one quarter of the surplus" revenue. With this view we don't agree. The term must convey some such idea as *nirmālya* and cannot have any reference to surplus funds.

The *Pūjāris* of the temple of Tirunalukkunram-Udiya-Nāyanār of Kudumiyañmalai (in the Pudukkottai state), had made away with the cash as well as the jewels of the temple. One of them confessed to having taken a portion of the lost property and shared it with a carpenter. The other *pūjāris* denied all knowledge of the lost property but were implicated by the former. The lying *Pūjāris* were ordered to be taken before the Court where they were required to handle a red-hot plough-share. The hands of all these were burnt and then they confessed their guilt. They were all ordered to be dealt with as sinners against the god.

These cases of submitting persons to trial by ordeal cannot, in the face of the above regulations, be taken to reflect a crude and uncivilized society since such courses are commonly adopted in a country where divine interference in human affairs is considered probable at all times.

An important principle which was observed in forming these rules is that the members comprising the committees should change every year. After the expiry of 3 years since one last held office, he became eligible for re-election and, if selected, he was made to serve in some other committee than the one in which he was before. The annual change of office-bearers gave every qualified and deserving men an opportunity to get acquainted with the details of village administration, and this acquaintance led him to take a keen interest in the affairs of the village. In course of time, the village assembly which consisted of all the residents of the village, both young

and old, became possessed of sufficient knowledge regarding every detail of the village administration and watched zealously their own interest as citizens and exercised a wholesome control over the doings of the various committees, which were freed, by the wise rules devised for their formation, from incompetent, ignorant, unscrupulous or undesirable members.

A few other committees in charge of the village administration, mentioned in early inscriptions, are (i) Gaṇapperumakkal, called also Gaṇavāriyapperumakkal and Ālungaṇavariyam, (ii) Śrikōyilvāriyam, (iii) Grāmakārya, (iv) Anjashta-sabhai, (v) Udāsina-pumperumakkal and (vi) Bhattar. The principal duty of the first of these was perhaps magisterial function, of the second temple management and of the third general village supervision.

It may be worth knowing the punishments accorded for some of the criminal offences which we find noted in early epigraphs. They are :—

(1) A merchant of Jambai had a concubine whom a native of Nāvalūr attempted to outrage at night. The latter was stabbed by the merchant. The merchant could not be prosecuted. He combined with a relation of the deceased and gave gold for a lamp to burn in the temple at Jambai (A.D. 1012-13).

(2) A village officer demanded taxes from a woman who declared she was not liable. The former seems to have put her through an ordeal. The woman took poison and died. A meeting of the people from the four quarters, eighteen districts and the various countries was held and it was decided that

the man was liable. In order to expiate his sin, he paid 32 *kāśu* for burning a lamp at the temple (A.D. 1054).

(3) A Śūdra went out hunting, missed his aim and shot a Vellāla. The agriculturists from the seventy-nine districts assembled together and declared the Śūdra guilty. He was required to present 64 cows for burning two lamps in the temple.

(4) A man pushed his wife and she fell down and died in consequence. The 1,500 men of the four quarters assembled and declared the husband guilty. He was required to provide for lamps to the temple (12th century A.D.).

(5) A Vellāla and another were comparing their skill in arms. A third man, who was a relative of the former, also seems to have tried his strength, but he stabbed the second man. The relatives of the deceased were consulted and it was decided that the third man should present 32 cows for burning a lamp in the temple (A.D. 1126-7).

(6) A woman threw a stick at her daughter. But the stick hit another girl, who died on the 20th day after the occurrence. It was decided that a lamp should be burnt in the temple. Accordingly the husband of the woman, who hit the girl, presented 32 cows to the temple (12th century A.D.).

(7) A man was hunting boar at night. He missed aim and shot a human being. For the merit of the deceased, the former gave 32 cows for a lamp to burn in the temple (A.D. 1225--6).

The above system of village administration is akin to what the Greek ambassador Megasthenes

records as being followed at Patna, during the time of Chandragupta's rule. He says that there was a commission consisting of 30 members which was divided into six departmental boards with five members each and that the war office was similarly under the supervision of another commission of 30 members also divided into six boards which had to look after the admiralty, transport and commissariat, infantry, cavalry, war chariots and elephants. Besides, there was an irrigation committee which controlled the distribution of water for agricultural purposes. Thus it looks as if the management of state business by committee system was a very ancient one and the south seems to have borrowed it from Northern India and used it with great elaboration. Though the names of committees indicate in a general way what their functions were, they do not appear to have been so completely restricted, because we find in records that gifts to temples had been left in the hands of more than one committee. The exact nature of their transaction of business is yet to be made out.

SECTION III :—THE TEMPLE.

Of all the institutions of Southern India, the most important was the temple. During the early days *i.e.* long before the advent of the Muhammadans, each big village could boast of an excellent temple built in the old style and picturesquely situated within a radius of one or two miles from the village in a very fine and ever-green grove of plantains, cocoanuts and areca-palms with a tank of crystal

water just in front of it. Novel as this idea may seem, it is not far from the truth. If we look at some of the most ancient temples of Southern India such as the Vēdāranyēśvara, Vatāranyēśvara, Śvētavanēśvara, Madhyārjunēśvara and the like, the fact will become quite evident. All these temples were so called because they were situated in groves adjoining villages—not in villages themselves. Even at the present day, after a lapse of several centuries, it will not fail to strike even a casual observer that the temples are at a little distance from the habited villages. Though in later times the size and capacity of the temple increased several-fold by the ever new additions of spacious halls, of the innumerable shrines for minor deities erected in the covered verandah, of the huge *prākāra* walls built round the central shrine, one within the other and of the towering *gopuras* which attract the eye of the traveller even from a distance and which the charitably disposed well-to-do persons loved to erect by expending enormous sums of money, the original structures, shorn of all later improvements, modest as they were, were not without a history of their own, memorable enough to be sketched by the gifted.

The earliest form of a temple consisted of three parts *viz.* the *garbagriha* *i.e.* the innermost apartment or the central shrine with two *mandapas* one in front of the other. The middle portion called the *antarāla-mandapa* is a passage leading from the more spacious outer *mukha-mandapa* into the central shrine. While the worship was being conducted in the central shrine, the devotees gathered together in these two *mandapas* and outside of them.

All round this simple structure of three stages which was known by the name of *traiyāṅga*, there were niches provided on the outside walls to accommodate some principal deities. The structure itself was built of five parts or *angas* called the *panchāṅga*. The five parts are known by the technical names *kandappadai*, *kumudappadai*, *jagadippadai*, *uttiram*, and *vimānam*. In the central shrine of a Śiva temple, generally, a *linga* is found and this is sometimes replaced by stone images of Śiva and Pārvati comfortably seated together on a well decorated pedestal. The *linga* and *āvadai* within which it is fixed, represent the *purusha* or the universal spirit and the *prakṛiti* or primal matter and thus establish the idea of the evolution of the manifested world by their combination, resulting in a variety of forms. This idea it is that is prominently brought into the minds of the innumerable devotees that stand before the shapeless image wrapt in silence, perceiving how inseparably soul and matter are united together in this world of changes. The spontaneous outburst of thousands of stirring hymns of the pious leaders of the Śaiva creed embodied in the Tamil *Dēvāram* often refer to this aspect and amply bear testimony to the object with which the images were enshrined in temples. In the central shrines of *Vishṇu* temples, there are invariably placed huge sculptures of one form or another of the several manifestations of *Vishṇu* with a number of attendant deities with whom He is said to have been associated in the incarnations which He had taken in order to put an end to the cup of misery or the misdoings of the wicked when unrighteousness reigned supreme in the world. The *purāṇic* stories regarding

them are picturesquely delineated in the images enshrined in these temples and the devotees are made to profit by them. The niches accommodate in them the various forms assumed by the Almighty and furnish a visible explanation of the fund of knowledge stored in ancient lore. Such are the *Lingodbhava*, *Dakshināmūrti*, *Ardhanārisvara*, *Mahishasuramardhāyi* and the like. To these were added the images of the principal devotees themselves, who by their perfect abstinence from the worldly ways and search after the imperishable one, praised in the books, by a severe penance, renouncing the pleasures of life, even to the utmost, had come to acquire a halo of divinity and regarded as the first servants of God. These are the Nandi, Bhringi, Chandēśa and others. In this connection, it may be pointed out that all transactions connected with Śiva temples were done in the name of Chandēśa, who is expressly stated to be the first servant of God. It was in his name that the sales of temple lands took place. It was he also that purchased all lands for the temple, leased them out or received the moneys paid into the temple treasury. Not a single Hindu is unaware of the life of this sage as vividly portrayed in the *Periapurāṇam* of Śēkkilar.¹ Various places of the Dekhan, connected with the lives of these sages, celebrate special festivals which keep alive their memory and the

¹ The veracity of his statements have been verified in several instances. Many a missing link in the history, made out from inscriptions, have been supplied by the accounts in this priceless work and these are sufficient proofs that the author, who was an official of the State, had at his disposal a mass of reliable matter from which he wrote his book.

miracles popularly attributed to them. Thus at Kālahasti, Tiruvālangādu, Chidambaram, Tiruvārūr, Shiyāli, Tiruchchangāttangudi and others, prominence is given to the devotees of Kaṇṇappa-Nāyanār, Karaikālammai, Manu-Chōla, Jñānasambanda, Śiruttōṇḍa among the Śaivas; Poygaiyālvār, Pūdattālvār, Pēyālvār, Tirumangai, Tirumalisai, Nammālvār and others among the Vaishṇavas. Many more instances may be given, but this will suffice to point out how useful information could be collected from lithic records of what are recorded in books. To return to our subject, we may state that in the grandeur of the massive shrines and in the exquisite sculptures, which strike the imagination in a way that could not be done by any other means, the temples of Southern India taught the people for centuries, lessons of purity and devotion.

Generally service in temples was conducted four times daily *viz.* at the dawn, in the midday, in the evening and at midnight. Special worship in the nature of grand festivities on certain stated occasions was performed for a number of days in some months and rich provisions were made for the daily requirements on these special festivals. They are mentioned in several inscriptions in great detail and continue, though in a limited way, even to the present day. A record of the time of Rājendra-Chōla I (A. D. 1010-1045) found at Kolar registers that the following classes of servants were provided for in the temple of Durga (goddess) at the place.

(1) A Brahmin to perform the sacred worship. Other records state, there were many a Śaivāchārya or Śiva-Brahmins to do this work by turns.

- (2) Four bachelors to do the attendant work.
- (3) One man to bring water for the bathing of the god.
- (4) Two men to gather flower and make garlands.
- (5) Three persons to keep watch in the temple.
- (6) Two families to cultivate the flower garden of the temple.
- (7) Four Yōgins.
- (8) Three Bhairavas.
- (9) Four Yōgiśvaras.
- (10) For the singing troupe the following persons were appointed. One to beat the wide mouthed big drum, two drummers, one to sound the *Karadigai*, one to beat the *Śegandī* (a big metal plate), one to sound the hand bells, two to blow the conch, one singer and one other to be dancing master.
- (11) One accountant.
- (12) Twenty-four dancing girls.
- (13) One potter to supply pots for cooking.
- (14) One washerman to cleanse the sacred clothes.
- (15) One astrologer.
- (16) One to expound the rhetoric (*Vyākaraṇa*) and Yāmala.
- (17) One superintendent or manager of the temple (*dēvakanmi*).
- (18) One carpenter to execute repairs whenever necessary. Other inscriptions provide for several more. Some of these are, for singing the *tiruppadiyam*, *tiruvāymoli* and for enacting dramas.

The temple was in ancient times the busiest part of all the places in a village or a town. From the early dawn till midnight we could see there, gathered from far and near, crowds of people, rich and poor. Bound by agreements, a number of shepherds and other classes of men, who were left in charge of land, money or livestock, which formed the donations made to the temple, brought to its court-yard, at fixed hours, ghee for burning lamps or for feeding Brahmins, flowers and garlands to the God, rice for offerings, cleaned and pounded several times, fruits of various kinds and vegetables, sandal pastes and incense, scents such as *pachchaikkarpūram*, musk, rose-water, etc., and in short all the requirements of the temple and gave them away to the authorities according to the terms of contract by which they were put in possession of temple holdings. In this connection, we may quote the words of one such contract which runs thus:— “If he (the donee) dies, absconds or gets into prison, fetters or chains, we, all these aforesaid persons (the sureties of the donee) are bound to supply ghee for burning the holy lamp as long as the sun and the moon endure.” The contents of two other similar documents may also be taken note of. The first of them is the Śirpūr inscription which registers a grant of villages for the maintenance of alm-houses, the repair of breaks or cracks in the temple, the supporting of the servants of the sanctuary and for the Brāhmaṇas versed in the three *Vēdas*, Rig, Yajus and Sāman. The record enjoins that the sons and grandsons who succeed the Brahmin donees should be such as offer sacrifice to fire and know the six supplements

of the *Vēdas*, as are not addicted to gambling or other bad associations, as have their mouth clean and are not servants. If they did not answer or possess the above qualifications and if one dies also, such should be removed and in their places other Brahmins possessing the stipulated qualifications should be appointed. The substituted persons should be chosen from among the relations of the unqualified men and should be advanced in age while being learned at the same time. They must be appointed by their consent alone and not by an order of the king. The second states that in place of those donees (of shares allotted for the performance of specified services in temples) who die or emigrate, the nearest relatives of such persons have to receive the grant and do the service. In case the nearest relatives of such persons are not qualified themselves, they have to select others who are qualified and let them do the service receiving the remuneration provided for. And if there were no near relations to such persons, the other incumbents of the service have to select qualified persons for doing the same and the person so selected shall receive the remuneration in the same way as the person whom he represented had received it before.

Persons who held temple lands on lease were bound by agreement to bring to the court-yard of the temple the stipulated quantity of paddy or rice, free from dust, chaff, and unripe grains and give them in heaped measures. It can be gathered from the wording of the documents that they have to bear the incidental charges such as the wages of those who have to carry them to the temple and the tolls. In the temples, labour was divided ; each one had to do

a particular duty assigned to him and for which he received a remuneration. Here in a spacious *mandapa* so constructed as to accommodate a large concourse of people, sitting on a pedestal in a prominent place, a famous scholar chanted the hymns of the *Vēdas* and expounded them to his ardent hearers. There in another *mandapa*, the great epic *Mahābhārata*, which had moulded the life and character of the Hindus for ages was read and explained to the people. The *Dharma-Śāstra* embodying the rules of right conduct, the *purāṇas*, grammar, rhetoric, logic, astrology, astronomy, medicine and other special sciences were taught to those who thronged to learn them.

In the temple at Tiruvorriyūr, *Vyākaraṇa*, *Sōma-siddhānta* and Pāṇini's grammar were taught. There are references also to the recital and teaching of *Prabhākara*, *Rudra*, *Yāmala*, *Purāṇa*, *Śivadharma*, *Panchāṅga* and *Bhārata*. Lands were granted to learned scholars and their future generations as *Vēdavritti*, *bhattavritti*, *vaidyavritti* or *maruttuvap-pēru*, *archanāvritti* and the like. From all these it would be clear that the temple was the seat of free learning in ancient times and it was also the place where charities of every description were conducted. A record of the 12th century A.D. states that a big hospital existed at Tirumukkūḍal in the Chingleput district provided with a number of beds for the sick, with nurses to attend on them, with men to fetch fuel and medicinal herbs, with a good stock of many a patent remedy and with doctors, cooks and others. There is not the least doubt that other temples of the south had similar provisions. Among the Tamil hymns sung in temples, we may note those of the

Dēvāram, *Nälāyiraprabandham* and *Tiruvāchagam*. References to the recital of the *tiruppallōṇḍu*, *tiruvāymoli*, *tiruchchālal*, *tiruvembāvai* and *tiruppadiyam* are often found in inscriptions. Among the musical instruments that were in use in ancient times, we may mention, besides *mattalam*, *karadigai*, *śegandi kaimani*, *parai* and *śangu* already noticed, *yāl* or *vīṇai*, *kulal*, *udukkai*, *kudamulā* and *kālam*. In the temples of Southern India there was invariably a spacious *Ranga-mandapa*. On almost all days, dancing was practised here and on special occasions dramas were staged. The latter were divided into acts and scenes and the former consisted of several varieties of popular amusement conveying religious instruction. Besides being the scene of all the aforesaid activities, the temple was the principal feeding house of the village. All strangers, ascetics and men of learning were fed sumptuously in the temple. Fruits, ghee and sugar were largely used and people were served with several kinds of boiled preparations from raw vegetables by the addition of condiments such as pepper, pulses, mustard, turmeric, cumin, salt and tamarind, along with a few others, fried in ghee. Chillies did not go into their preparations, but asafetida was largely consumed. Ancient inscriptions reveal the method of preparing several varieties of special dishes which are rarely done at present. For festive occasions, ample provisions were made and a large number of people fed. These occasions were not few and we give below some of those of Śiva temples.—

- (1) Vishu in the months of Śittirai and Aippasi.
- (2) Viśākha in the month of Vaigāśi.

- (3) Pūsam in Āḍi.
- (4) Śravishṭha in Āvani
- (5) Śatabhishaj in Puratṭāsi.
- (6) Krittikā in Kārttigai.
- (7) Ārdrā in Mārgali.
- (8) Pushya in Tai.
- (9) Makha in Māsi.
- (10) Uttara-Phalguni in Panguni.
- (11) Sankrānti in the two Ayanas,
- (12) The hunting excursion of the god, the *rathōtsava* or the car festival, the *vasantōtsava* and the like.

Most of the festivals enumerated, continue to be observed even at the present day; but they appear to have been more elaborate in the past and that on these occasions a large collection of men were fed free.

The temple was also the place where ancient kings performed their *tulābhāra* and *hiranyagarbha* ceremonies which attracted crowds of people from all parts of the kingdom. The greatest of the Chōla kings *i. e.* Rājarāja I had his *tulābhāra* ceremony performed in the Śivayōganāthasvāmin temple at Tiruviśalūr in his 28th year of reign *i.e.*, in A.D. 1013. On the very day, his queen Dantiśaktiviṭanki alias Lōkamahādēvi passed through a gold cow in the same place. It is stated in the Tamil work *Koyilolugu* that Jatāvarman Sundara-Pāṇḍya I (A.D. 1251-71), the greatest of the Pāṇḍya kings, built several *tulāpurusha-maṇḍapas* in the Śrirangam

temple and had his *tulābhāra* ceremony performed there, several times. Many of the Vijayanagara kings had the same ceremony done in the temples at Śrirangam and Conjeeveram. Almost in all the temples visited by the South Indian kings, special festivals, called after their own names, were ordered to be conducted annually on the asterism of their birth-day and rich endowments were made for them. To secure merit for the dead, to get success in a field of battle, to be rid of some sickness from which one was suffering or for obtaining prosperity, wealth and happiness in life, offerings were made to propitiate the god. On these occasions, the images in temples were bathed in 108 pots of water to the accompaniment of the chanting of the Vēdic hymns, were smeared with sandal-paste and taken in procession.

SECTION IV :—CHARITABLE ENDOWMENTS AND TAXATION.

Names of taxes are mentioned in a number of published inscriptions which are in their nature, documents evidencing free gifts of lands or villages to Brahmins, to Śiva, Vishṇu, Jaina and Buddhist temples, or to other charitable institutions such as those established for imparting religious instruction to the people, and for reading and expounding the scriptures. The villages and lands granted to Brahmins were called *brahmadēyas*; those given to Hindu temples were named *dēvadānas*; to Jaina shrines *pallichchanda*; others which were set apart for the feeding of persons were known as *Śalabhogā, murrūṭu etc.* For

a clear grasp of the various transactions involved in such gifts as are enumerated above, it is necessary to go through one at least of these documents. Where a village or land was made a free gift, it was not meant that the granted village or land was free from the payment of taxes, but that the taxes or other sources of income, which till the time of the grant replenished the treasury of the king, ceased to go to him. And it is expressly stated in these grants that the state relinquished its title or right to the incomes derivable from such lands and villages and made them over to the donees imposing at the same time certain liabilities on them. Thus when a village is said to have been made tax-free, we have to understand that the State refrained from levying taxes on it, but that the village itself was not free from the payment of taxes. Instead of paying to the state, the payment was made to the donee. If it was not the king that made the gift, the duty of freeing the land from payment of taxes devolved on the person who made the gift. It was sometimes done by paying a lump sum of money for compounding, as it were, the tax due on the land for all time to come and to have the land granted, declared tax-free. There are also instances in which the grantors bound themselves to pay the taxes when they made tax-free donations. Two cases, one of A.D. 1193 and the other not far removed from it in point of time, are cited below.¹ In the first, it is said

¹ These are noticed in Volume IV of the Archaeological Survey of India, pages 11 and 13. One of the documents is dated in the 3rd year of the reign of Jaṭavarman Kulaśēkhara I (A.D. 1191) and the other in the 23rd year of the reign of Māravarman Parākrama-Pāṇḍya.

that the people of a village (Vikramaśōlapuram i.e., Vikkiramangalam near Sholavandan in the Madura district) gave away as *dēvadāna* to the temple in that village a certain piece of land, for enjoyment free of all taxes and that the grantors agreed to pay the tax (to the State). In the second instance, a grant (of 5 *mā*) of land was made as *dēvadāna* to the same temple by a private individual (Jayangonḍanātha alias Alagiyapāṇḍya-Anantapāla) to meet the requirements of the temple. It is here stated that the *dēvadāna* land shall be enjoyed tax-free and that the donor shall pay all items of taxes. The two cases make plain that if *dēvadāna* grants had been made by other persons than the king, whether they were a body of men or private individuals, the state did not forego its dues and that it was the duty of the donors to pay them, while the lands themselves were enjoyed by the donee free of all taxes. In some cases, the village assemblies exercised the right of collecting from private individuals making *dēvadāna* gifts, a fixed sum of money which they lent out to interest and paid annually the income due to the State. It deserves to be noted that in the case of *brahmadēya* and *dēvadāna* grants, the lands became the property of the donees subject to certain conditions for their proper upkeep and that they obtained the double right of getting (i) the rent from the tenants just as the State was doing and (ii) the other sources of income which will be enumerated below.

The following are some of the conditions or liabilities imposed on the donees in the case of charitable grants :—

- i. For drinking and irrigation purposes, the donees shall cut channels from rivers and tanks, and

carry water from them, where they admit of easy flow. They shall receive *kolkalam* and *puludipadu* for the channels so dug.

ii. They shall not allow the water of these channels to be drained by baskets, by small lifts (*kurrēttam*) or by under-channels, and shall impose fines on those who do so. They shall not permit the fresh water (intended for drinking) to be spoiled by being used for common purposes.

iii. They shall erect houses, mansions and other big structures with burnt bricks and tiles.

iv. They shall sink big wells.

v. They shall have the garden lands planted with fruit-bearing and useful trees of various descriptions such as the cocoanut, palmyra, jack and mango and shall cultivate sweet-scented creepers and flower-plants like *damanaka*, *maruvu*, *iruvēli*, *śenbagam* and *śengalunir*.

vi. They shall set up big oil presses.

vii. They shall not allow the cocoanut and palmyra trees, planted in the villages, to be climbed by the toddy-drawers.

These conditions, or more properly the liabilities, show that the *brahmadēya* lands and villages are not the exclusive possession of Brahmins, that is to say that in such villages there could be other classes of people than Brahmins. The setting up of oil presses indicates the existence in *brahmadēya* villages of *Vaiśyas* of the oil-monger class. The cutting of channels, planting of trees and building structures

with bricks, show that the village should have contained men of various professions, artisans and masons. What could be reasonably gathered from these liabilities is that the donees should do all that is necessary to keep the village always in a flourishing condition favourable to the life of every class of people. From certain items of income which the donees derived and which will be enumerated below, it is seen that *brahmadēya* villages contained washermen, potters, goldsmiths, weavers, shop-keepers and others among the inhabitants of these villages. Further, it is expressly stated that in some cases of such grants, the previous holders of lands *i.e.* the tenants of the soil were not dispossessed of their holdings at the time when the whole village was given away as *brahmadēya*. This shows that the grant did not affect the life of other classes of men than Brahmins. Add to all these, it may be pointed out that we do not find among the items of rights conferred on the donees that they could dispossess the old tenants. On the other hand, it is clearly stated that the donees had only the right to receive the income, which the State derived from the village.

The rights conferred on the donees are mentioned in the following terms. They shall obtain such incomes as

nāḍāṭchi and *ūrāṭchi*=fee for governing the country and village; *putā-nāli*=one *nāli* on every marakkāl; *kuśakkāṇam*=tax of (one) *kāṇam* due by the potter; *kaṇnālakkāṇam*=marriage fee; *vannārap-pārai*=tax on the washerman's stone; *vatti-nāli*=(one) *nāli* on every big basket (of grain taken for sale);

nir-kūli=water-rate ; *ilaikkūlam* ; *tarippudavai* or *tari-irai*=the tax on looms paid in cloth ; *taragu*=tax on brokers ; *taṭṭārappāṭṭam*=tax on goldsmiths ; *idaipāṭṭam* or *idai-pūṭchi*=tax on shepherds ; *nallā*, *narpaśu*, *narkidā*, and *nallerudu* ; *nādu-kāval*=watchmen of the country ; *ūḍu-pōkku*, *māvirai*, *tiyeri* ; *virpidi*, *ila-pūṭchi*=tax on toddy-drawers ; *Vālaman-jādi* ; *ulgu*=tax on toll-keepers ; *Ōdakkūli*=tax on ferry keepers ; *manrupādu* and *sabhāviniyōgam*=share for the maintenance of village assemblies ; *kuttuk-kāl*=fines ; *šekkirai*=tax on oil presses ; *Brāhmaṇar-āśakkāṇam*=tax of (one) *kāṇam* on the profits of Brahmins; *Šengudikkāṇam*, *Kaṇṇūtiṭtukkāṇam*, *Kadir-kkāṇam*, *Viśakkāṇam*, *arikulī*, *neyvilai*=ghee-seller's fees ; *putṭaga-vilai*=fees levied on sellers of cloths ; *pattigaikāṇam*=fee on cattle-sheds ; *nāyadi*, *tūduval*, *kaṇigārattigal*, *panṇuppāleḍuppār*, *pudukkudiraik-kurradu*=tax on horses ; *nāṭṭūvagai*=settlement duties, *padāṅgali*, *kaiyāl*=tax on retainers of servants ; *nedumbarai*=tax on those for whom big drums are beaten ; *panampākku*=tax on areca-nuts, *karanādaṇḍam*, *adikaraṇa-danḍam*, *kuvalaikkāṇam*.

SECTION IV (a) :—HOW MISAPPROPRIATION OF
CHARITABLE ENDOWMENTS WERE
DEALT WITH.

Instances of misappropriation of charitable grants occasioned by conquests of adjacent powers which naturally caused confusion in the quiet administration of the country and the neglect sometimes of the conditions stipulated in the deeds resulting in the deterioration of the lands and villages granted, were not uncommon. In such cases, the authorities appear to have taken steps to remedy the evil by the appointment of officers of state to enquire into the matter. The Chōla king Rājarāja I was one of the early sovereigns of South India who devoted his attention in this direction. Early in his reign a certain Madhurāntakam Gāndarādittanār was appointed with a committee consisting of five members to inspect villages which had been made over to temples, Brahmins etc. to overhaul their accounts, to conduct inquiries and to rectify the errors. In A.D. 989 the commission was conducting inquiries at Tirumālpēru in the North Arcot district where they found that the endowments had been neglected and consequently the daily offerings had been reduced to 2 *nāli* of rice and that the produce of the temple lands were being misappropriated. They set right matters by fining the men in charge of the store-room of the Agniśvara temple. In A.D. 992 this officer was at Tiruvallam in the same district and noticed a similar defalcation. He observed that the offerings presented to the Ālvār were only 2 *nāli* of rice, that the vegetable offerings, ghee, curds, etc. had ceased and that the perpetual lamps

were neglected. He called for the Śiva-Brāhmaṇas of the temple and the members of the assembly to which the temple belonged and asked them to state the revenue and expenditure of the temple in accordance with the royal orders and letters.

In a record found at Tirumālpēru in the Conjeevaram taluka of the Chingleput district dated, it is supposed, in the reign of Āditya II alias Karikāla, the elder brother of Rājarāja I (985-1014), we are told that in the 21st year of the reign of Tonḍaimān-Ārrūrttunjinadēva *i.e.* Āditya I, father of Parāntaka I (907-953), the village of Śirriyārrūr in Maṇayil-nādu had been granted as *dēvadāna* and *brahmadēya* to the village assembly (*sabhai*) of Puduppākkam. The condition of the grant was that the donee should make over a fixed quantity of the produce of the village and a certain amount of gold every year to the temple of Mahādēva at Tirumālpēru. In the next year, the boundaries of the village granted were determined and a deed evidencing the gift was drawn up. But the village was not entered in the accounts as a *dēvadāna* and *brahmadēya*. This mistake was rectified in the 4th year of Parāntaka I (*i.e.* in A.D. 911) and the village assembly of Puduppākkam were making over the stipulated produce and gold to the temple. In the 36th year of the same king's reign (=A. D. 943) an additional item was made payable from the village of Śirriyārrūr to the same temple and entered in the accounts. The village assembly of Puduppākkam were misappropriating this item and the temple authorities made a complaint to the king while he was at Conjeevaram. The king sent for both the parties, and after due

enquiry satisfied himself that the village assembly had been guilty of misappropriating the revenues assigned to the temple at Tirumālpēru. They were, accordingly, fined and the grant was restored to the temple. This account shows that already during the time of Parāntaka I (A.D. 907-953) enquiries were instituted to ascertain defalcations. It also shows that there should have been account books kept for the purpose of entering *brahmadēya* and *dēvadāna* grants and that the kings of old retained in their hands the right to punish those found guilty of misappropriation, in the case of charitable endowments.

SECTION V :—PROFESSION AND TRADE TAX.

Looking at the list of taxes enumerated on page, 343f, it is clear that all professional men among whom are included washermen, goldsmiths, potters, ferry-keepers, toddy-drawers, oil-mongers, toll-keepers, hawkers, betel leaf sellers, brokers, shepherds, maintainers of boundaries, ghee sellers, dealers in cattle, horses and elephants, areca-nut sellers, and others had, in ancient times, to pay a small fee or tax to the state. These taxes resemble to a great extent the profession and trade tax of modern municipalities, but very minutely and carefully ascertained. Although the number of taxes were many, they did not weigh heavily on the people, for, on the face of it, it is quite apparent that all these taxes were not paid by one and the same individual, and neither were all of them paid at all times. Some were realised only on particular occasions such as the marriage fees. But there is no doubt that these items should

have made a large sum to the state. The very names of the tax indicate in some cases, the quantity to be paid and these show that the demand was not very heavy. Here it is worth noting also that in ancient times, the state demand was only made on the amounts realised but not on what was taken for realisation. The Muhammadan historian Abdul Razak observes:—"The officers of the customs department levy a duty on the goods, of one-fortieth part, *when a sale is effected*; if they are not sold, they make no charge on them whatsoever." The terms used to indicate taxes are *kadamai*, *kuli*, *pāṭṭam*, *irai*, *kadan*, *amanji*, *āyam*, *vari* and *pūṭchi*. The meaning of these is "share, duty, income or tax." While some of the items were paid in money, others were given in kind. It may be useful to note here what some of these items represented. A record of Parāntaka I (10th century A.D.) found at Erode in the Coimbatore district registers the fact that the marriage fee to be paid by the bridegroom and the bride is $\frac{1}{2}$ of a *panam* and that each *kudi* or family had to pay $\frac{1}{2}$ a *panam*. The former is the *kāṇḍālakkāṇam* and the latter is perhaps what is known as *śengudikkāṇam*. What is here given in money is elsewhere stated to have been paid in cloth. Another document states that in the case of marriages among persons belonging to the *kalla* caste, one *sēlai* i.e. cloth shall be received and nothing shall be obtained for the second and subsequent marriages.¹ A Chōla record

¹ At the present day it is a custom in Malabar to pay during marriage occasions a fee as *grāmapaṇam* which goes to the temple. This is in all probability a reminiscence of an old practice.

of Tirumejnānam in the Tanjore district fixes the fee to be paid by those who sell things in the bazaar by measures, weights and by number. It states that when paddy, rice or other grains, brought from outside villages are sold by measures, there shall be received one *nāli*; for things sold by weight, one *palam* shall be taken; and in the case of betel-leaves and areca-nuts, the fee to be paid for each basket is one *parru* and two nuts.

The term *vat̄ti-nāli*, *ilai-kūlam* etc get an explanation from this record. *Vat̄ti* is a big basket which could hold 6 *kuruni* or 48 measures of grain and one *nāli* paid for selling such a quantity cannot be considered heavy. And two nuts for selling a big basket of areca is almost nothing. A third record¹ dated in Kali 4431 Promōdūta falling in the reign of the Hoysala king Viravallāla gives a longer list of these items. The share of the city is here stated to be 10 *pañam* for every elephant sold, one *pañam* for a horse, two *kāśu* for a cloth, 40 areca-nuts for one *podī* of it, one *ālakku* for one *podī* of pepper, one *ālakku* for one *podī* of salt, one *uri* for one *podī* of grains, two *kāśu* for one slave, two *kāśu* for *pachchavadam*, etc. Another inscription of the same king, dated in A. D. 1335, states that if a horse was sold, both the seller and the purchaser had to pay one *pañam* each.

From the above, it may be gathered that every person knew what he had to pay for following a particular trade or profession, that all classes of people were treated equally, that the realisation of the state dues could have been effected without

¹ No. 70 K of Kolar.

much inconvenience to the rate-payers, the mode of payment being in kind and also light. The last fact gave no room for grievance.

SECTION VI:—LAND ASSESSMENT.

We shall now see what portion of the produce was taken by the kings of South India as the Government share or in other words what the assessment proper on land was. First of all, it must be said that land assessment was mostly paid in kind, though payment in money was not absolutely unknown. There are instances in which part of the assessment was paid in kind and the rest in money. In the last case it is not clear what the basis was on which they fixed the two kinds of payments. In Tanjore and the surrounding parts, assessment during the time of Rājarāja I (A.D. 985-1013) was 100 *kalam* of paddy per *vēli*. As we are not in a position to ascertain what the exact measure of *kalam* and *vēli* was, and the yield per *vēli* in those times, this information is not of much use. We have to look for more direct evidence on the point to know the proportion of the produce which formed the revenue or rent. Mr. L. Rice's Kolar volume contains an early record¹ which is dated in the 3rd year of the reign of Rājākēsarivarman Rājēndra-Chōla *i.e.* Kulōttunga I. The importance of this inscription will be evident when its contents are discussed. It removes many of the misconceptions liable to be formed as regards the land assessment, not knowing the correct quantity of a unit of land as well as the unit of paddy

¹ No. 492 of Mulbagal in the Kolar district.

measure, because it gives in unmistakable terms the proportion of the assessment to the produce at the time of which we are speaking and thus affords a means of comparison with the rate prevalent at other times. The translation of the contents is as follows :—

The cultivators of Śōlamāṇḍalam 18 countries, Jayangonḍāśōlamāṇḍalam 48,000 *bhūmi* and the great army of the *valangai* possessing large weapons belonging to all the countries under the sway of the king, having appeared before him, the following great settlement was made regarding the 18 countries of Rājēndraśōlabhūmi. From the time when the Chōla family sprang up, cows and buffaloes had no taxes ; therefore, the officer Śōlamūvēndavēlār (in charge of the tax department) of these 18 countries, orders that no tax needs be collected on cows and buffaloes. For dry lands in which dry crops are raised, there shall be paid a *mēlvāram* (rentor's share of the produce) of one in five. For lands under tank, there shall be paid a *mēlvāram* of one in three. For every 15 *kuli* of land in which *kummari* or shifting cultivation is raised by the forest tribes (*vēdar*), one *puḍavai* shall be received. The internal taxes such as *kumarakachchāṇam*, washermen's fees, good buffaloe, good cow etc shall be two *kāśu* on each item or head. For petty taxes the *āśuvi-makkal* shall pay one *kāśu* per head.....(Here is a damaged portion) quarter *kāśu* shall be received from each house of teachers (*uvātti*), of the men in charge of the temple and of the *talarar*. The houses set apart for *śiru-śungam* are exempt. The lands shall be measured by rods of 18 *śāñ* in length, a *śāñ* being equal in length to.... ... (damaged).

Thus the 18 countries and the great army of *valangai* possessing large weapons received the order and had this document engraved on stone. Any one..... shall incur the sin of killing cows and Brāhmaṇas on the bank of the Ganges."

Mr. Rice's Bangalore volume furnishes two more early Tamil epigraphs. These are dated in the 33rd year of the reign of Rājādhiraṇa I and are thus very near in point of time to that of Rājarāja I. They furnish information similar to that supplied by the record translated above. One of them states that the *mēlvāram* in the case of wet lands (*nirūrambam*) was two-fifths of the produce and that for dry lands (*kāṭṭārambam*) it was one-fourth.

The usual imprecation that those who act against the rule laid down shall incur the sin of killing tawny cows on the banks of the Gaṅges is added at the end of this as in the case of the previous one. The other registers that Śannai-nādu in Taligaivali alias Vikramaśōlaṁḍalam was given to the king's general Rājēndraśōlabrahmārāyar as a *jivita* i.e. for enjoyment by himself and his progeny. In this district, the record states, that for wet lands (*nirnilam*) the ratio between *mēlvāram* i.e. (rentor's share of the produce) and *kilvāram* (i.e. the cultivator's share) was 1 to $1\frac{1}{2}$; and that for dry lands (*kāṭṭārambam*) the same was 1 to 3. This means that in the case of wet lands for every yield of 5, two was given away as the rentor's share, while 3 was retained by the cultivator; and that for dry lands for every yield of 4, one was given as the rentor's share and 3 retained as the cultivator's

portion. The sharing of the produce between the rentor and the lessee here given, is just the same as in the former. We may state that the last record is an evidence on the question because in all *jivitas* granted by the king, the king had only the right to transfer his incomes to the holders of the *jivita* just as he did in the case of *brahmadēya* and *dēvadāna* grants and as such the proportion expresses simply what existed between the king and the cultivators.

The three records just quoted make plain the following facts :—

- i. That the State in those days realised what may be called the rent from the cultivators. The expressions *mēlvāram* and *kilvāram* decidedly prove this fact.
- ii. The proportion of the produce shared by the State and the cultivator was such that it could not have been considered hard on the latter.¹
- iii. That the payment of rent which was generally made in kind must have caused no hardship to the cultivator to pay the amount. Here it may be mentioned that there were State granaries in all villages.
- iv. The State demand was only made on lands on which crops were raised. The statement in the record quoted above that *mēlvāram* was paid for *lands on which crops were raised (vilainda nilattukku)* might perhaps be taken to indicate that in cases

¹ In this connection, it may be said that at present the rentors of land take as much as half the produce and sometimes even more from the cultivator.

of failure of crops, the lands were exempt from paying the rentor's share. This will be made evident when we take up the question as regards the occasions when remissions were granted. But it may be noted here that if lands were left uncultivated by the tenants they were not so exempt because it is expressly stated in a number of records that for failing to cultivate and pay the (*காணிக்கடன்*) rent, the lands were given away to others.

v. That Government realised rent from the cultivators of the soil at specified rates, which varied differently for different classes of lands such as wet, dry, forest, etc. and which were fixed with reference apparently to the advantages of irrigation, facilities of getting more yield, cost of cultivation etc., naturally takes us to the question whether there was in ancient times any ownership or property in land. This question probably receives its answer when we mention the fact the tenants had full right to mortgage, sell or otherwise transfer the lands either partially or in full.

It may be useful to note how lands were held in ancient times and the rents paid to the king. Each village had a *kāniyālan* who may be considered as a middleman between the king and his tenants. His duty was to see to the proper cultivation of all the lands in the village by letting them to reliable tenants and their successors, of course by the order of the king, and be responsible for the king's share of the produce. The officers of the king demanded the royal rent from the *kāniyālan* or through him from the tenants, and stored it in the village granary.

When the farming tenants neglected to cultivate the lands entrusted to them and thus let fall in arrears the rent due to the State, the kāniyālan reported the matter to the king through the latter's officers, and recommended the removal of the defaulting tenants and submitted proposals for giving the lands to other reliable persons and their families. His proposal was generally accepted and the former owner *i.e.* the tenant was replaced. If a proper tenant was not pitched upon and if there were arrears of rent due by the ousted tenant, the land was generally put in public auction, and sold to the highest bidder who offered to take up the land with the encumbrances. The above facts perhaps establish that there was private property in land. It is apparent that the kāniyālan should have been subject to the authority of the village assembly who really conducted the direct administration of the country. This system of land revenue seems to have been prevalent in the presidency even in the early years of the 19th century and in the scheme which made the kāniyālan responsible to collect the lump assessment of grain or money fixed for each village, there was certainly the element of a successful realisation of the State dues. It might be said that any system which makes the rentors subject to public control would adapt the revenue administration to the ancient institution of the country.

SECTION VII :—SALE OF LANDS.

Inscriptions register private and public sales of lands. In the former, the parties to the transaction

agree among themselves, the one to part with his possessions or holdings, for a stipulated amount, which the other consents to give. In the latter case, the land of one is put in auction before a large concourse of people with a crier to announce the bid amounts. The reason for the sale of the land is perhaps first set forth and finally the land is knocked down after three calls, to the highest bidder. In all sales the vendor declares, on oath, the receipt of the sale money agreed upon. Then a conveyance is drawn up between the parties, which gives the extent of the property sold and a minute description of its boundaries, the full payment of the money to the vendor, the transfer of the property to the purchaser which is effected with libation of water, etc. All these transactions take place before an assembly constituted for the special purpose of registering documents. If the land sold was not the property of a private individual but formed the possession of a village assembly, it was necessary that some of the members of the assembly should order the sale of it. The wording of the deeds, as we find them specially in Tamil inscriptions of great length, shows how well conveyancing was done in those days. Every minute detail of the transaction involved, is clearly set forth in unequivocal terms and nothing is left to be desired to complete it. Generally the persons who drew up deeds were the village or temple accountants or the *madhyastas* (arbitrators). The final words of the document, which had been introduced to cover all omissions and which were intended to guard against litigation at future dates, deserve special mention. "This shall be the sale-deed and the receipt for the money paid.

Besides this, no other document shall be shown or seen for the complete payment of the sale money agreed upon. Fault of palm-leaves, mistakes in the use of letters, words or sense, shall not be deemed as real faults. Thus was the land sold after an oral declaration of oath. So long as the Sun and the Moon endure, the stone and the Kāvēri exist, and the grass and paddy grow on earth, the lands conveyed by the document shall be enjoyed by the purchasers, their sons, grandsons and their successors with the eight kinds of privileges such as the use of water and trees, stones and treasures buried underground, *akshiyi*, and *agāmi*, etc., together with the right to the wells sunk down and trees growing up and all animals and birds attached to the land and trees. The purchasers shall have this document inscribed on stone and copper."

SECTION VIII:—SURVEY AND SETTLEMENT.

From a number of inscriptions we learn that all villages had been carefully surveyed and measured, their total acreage and the correct extent of tax-free lands in them noted in the registers maintained for the purpose. For every village, both the extent of lands paying revenue or rent, and the quantity of paddy or other grain, of gold and *kāśu* to be given to the State had also been determined and entered in the books. In the Chōla country, Rājarāja I seems to have been the first sovereign to start a systematic land survey, which he did in the 16th year of his reign *i.e.* in A. D. 1004. In earlier times the approximate extent of lands in villages was known to the

authorities. Rājēndra-Chōla I, the son and successor of Rājarāja I, appears to have ascertained the excess and deficiency in the measurements made prior to his time. Later on in the 16th year of the reign of Kulōttunga I (A.D. 1086), that monarch undertook a re-survey and settlement. This was perhaps started owing to the appreciable differences noticed in the reign of one of his predecessors, Rājēndra-Chōla I. Another re-survey was done in the 38th year of Kulōttunga III and this is referred to in the lithic records of his successors Rājarāja III and Rājēndra-Chōla III.

Lands Exempt from Assessment.

The following items which mostly consist of lands set apart for communal purposes—as being indispensable for the life and growth of the population and regarded as unfit for cultivation, are expressly declared to be exempt from taxation. The long list shows how carefully it had been made out. They are :—

Ūrnattam = village site ; kuṭam = pond ; kammāṇa-chēri = quarter of the carpenter ; paraichchēri = quarter of the Pariahs ; vellānśudukāḍu and paraichchuḍukāḍu = burning ground of the Vellālas and Pariahs ; ūrnilattai ūdaruttuppōna vāykkālgal = the channels which passed through the lands of the village ; śrikōyil = the sacred temple ; Aiyankōyil = the temple of Aiyan (village god) ; pidāri-kōyil = the temple of the village goddess ; kalani-kulangal = the ponds dug in the fields ; Paraichchēri-nattam = the site set apart for the Pariahs ; nandavanam = the flower gardens (attached to temples) ; kudi-irukkai

and *ūr-irukkai*=the site covered by the houses in a village ; *ōdai*=streams or water courses ; *ilachchēri*=the quarter of the toddy-drawers ; *vaiññārachchēri*=the quarter of the washermen ; *paraikkulam kuli*=the ponds and pools of the Pariahs ; the urn burials of the ancients ; *punakkulam*= the rain-fed tanks ; *peruvali*=the high roads ; *tindāchchēri*=the quarter of the polluted classes ; *tirumurram*=the courtyard of temples ; *karkidai*=kairns and kistaevans ; *ūruṇi*=the fresh water tanks ; *kotṭagāram*=the king's palace ; *kaḷam*=the threshing floor ; *agaiyāru* ; *Dēvar-tirumanjanakkulam* = the bathing tank of the god ; *kanrumēy-pāl*=the village grazing ground ; *śuḍukāṭṭukku pōgum vali*=the way leading to the burning ground ; *manai*=houses ; *manai padaippai*=house sites ; *kadai*=bazaars ; *kadai teruvu*=the bazaar street ; *manru*=the place where the assembly meets ; *kidangu*=pits ; *purru*=ant hills ; *terri*=big trees marking the boundaries ; *kādu*=forest ; *kalār, uvar*=saline earth ; *āru*=river ; *āridū paḍugai*=land just on the bed of a river (which it washes during floods) ; *udaippu*=lands where breaches had occurred ; *min-payil-pallam*=marshy valleys where fish is found ; and *tēn-payil-podumbu*=forest tracts where honey is gathered.

From what is detailed above, it will be clear that in ancient times each village had a known area and that it was divided into cultivated land, cultivable waste, uncultivated land set apart for special purposes such as for communal benefit and those which were declared unfit for cultivation.

SECTION IX :—TERRITORIAL DIVISIONS,
BOUNDARY MARKS, ETC.

In ancient times, territories belonging to the various dynasties of kings that held sway over parts of the Dekhan were divided into large districts called *valanādu* or *kōṭṭam* which included in them a number of sub-divisions or *nādus*. The latter comprised a number of villages and towns. Though there is much material on hand which supply valuable information for making out the ancient geography of the country, yet the published records alone are not sufficient to determine completely the districts and sub-divisions that existed at the time of which we are speaking. Still, it would be useful to put down a few points of general interest which could be gleaned from them. For making the boundaries of lands, villages and divisions, natural objects of a permanent nature were utilised. Among such objects were mountains, hills, rocks, ant-hills, rivers, streams, canals, stumps of big trees, trees and banks. Stones with boundary marks were also used for the same purpose. One of the territorial divisions of the Chōla country at the time of Rājarāja I (11th century A.D.) was Uyyakkondār-*valanādu* and this district denoted the piece of land that lay between the two rivers Ariśil and the Kāvēri. Rājēndrasimha-*valanādu* was the name given to another district of the same province and it included all the territory situated on the north bank of the Kāvēri. The villages on the north bank of the Kaduvaiyāru river, which flowed through the Tanjore district were comprised in the district of Vada-kaḍuvāy, while those of the southern bank of the same river formed the division of Ten-kaḍuvāy. The

former division was afterwards changed into Arumolidēva-vaļanādu and the latter was called Kshatriyaśikhāmaṇi-vaļanādu. A number of other instances might be given to show that the banks of rivers formed the boundaries of districts. Such districts and sub-divisions existed in the tracts watered by the Pālāru, Tāmrparṇi, Pennar and the Vaigai. To know that districts had mountains and hills for their boundaries wherever these are found, the names of many of the *kōṭṭams* of Tondai-mandalam might be instanced. Thus, Kunravardanam, Venkunram, Vēngadām, Mēnmalai and Nađuvinmalai had given their names to districts. The high roads, which existed in the country and which were the trade routes of early days, also formed the boundaries of divisions. Examples of these are Vadakalavalī-nādu, Tenkalavalī-nādu, Vadavalī-nādu Vadugavalimērku and Perumbānappādi. The eastern boundary of the last was the high road leading to the Andhra country from Dravida. There was another high road leading to the Kongu country and this also formed the boundary of some districts. Though these general facts are known from published records, it is necessary to study a larger number of them to fix with any amount of certainty the district limits of ancient Dekhan which, in some cases, changed several times. There are instances where villages which once belonged to one district had passed into another later on.

The number of villages comprised in each territorial division or province was ascertained in ancient times. A large collection of inscriptions bear testimony to this fact. Gangavādi i.e. the

Ganga province had in it as many as 96,000 villages, while Nulambavādi had 32,000 and Raṭṭapādi $7\frac{1}{2}$ lakshas. The numbers given against each of the following divisions of the country show how many villages there were in them.

Raṭṭapādi	$7\frac{1}{2}$ lakshas.
Nulambavādi	32,000.
Gangapādi	96,000.
Ballamkonḍa	300.
Kōgali	500.
Māsavādi	140.
Kaḍambalige	1,000.
Kōṭṭur	32,000.
Kīmkād	70.
Beliyanda	4,000.
Edadore	2,000.
Kuḍipāra	70.
Kukkanūr	30.
Punnād	6,000.

SECTION X :—THE VILLAGES AND TOWNS ; THEIR FORMATION.

For administrative purposes every village in the country was included in a small sub-division which in its turn belonged to a bigger district. It will be interesting to point out what the village unit was. It was not merely a village with a number of houses in it as at the present day. Places situated within a radius of 8 or 10 miles were grouped together and all of them received the name of the principal village. They had a regularly constituted assembly to control or look after the affairs. Thus in each group there were, besides the principal village, several other villages which were called the hamlets.

(*padāgai*) of it, the latter being dependent on the principal one for matters concerning their administration. Members for the village assembly were selected not only from the principal village but also from its hamlets. Besides the hamlet, there were a number of smaller settlements called *chēris* attached to each village. Both within the town and outside of it, there were big streets which were divided into several wards. The Tanjore inscriptions give the names of streets and quarters inhabited by men of various professions and these were situated within and outside of Tanjāvūr. The inscriptions of Tiruviśalūr and Tirukkalittattai mention a number of *chēris* which formed part of Vēmbarrūr. To give a further example, it might be said that in the 11th century A.D., Rājarāja-Chaturvēdimangalam included in it the modern villages of Ambāsamudram, Kalladaikkuruchchi, Brahmadēśam, Tiruvāliśvaram, Ālvārkurichchi, Kadaiyam and several others and had as many as twelve *chēris*.

A few villages are mentioned as *taniyūr*. In naming these, lithic records particularly omit to state the smaller sub-divisions in which generally villages are said to be situated, but furnish only the districts to which they belonged. The term *taniyūr* means a separate village. We have perhaps to understand that this appellation was given them to denote that they were principal towns of the districts and that they formed a separate unit for purposes of administration.

Before closing this section a word may be said regarding the formation of villages and towns in ancient times which appear to have been done on

definite plans. Provision was invariably made for the growth of these in after years, owing either to an increase in the population or by fresh settlement of families from outside. Accordingly, in each village a few acres of land had been set apart as village-site and house-site and every facility was afforded to erect new buildings. There was absolutely no room for overcrowding and quarters were not muddled together indiscriminately. Every profession or caste had separate squares for residential purposes. And this system had its own advantage in the corporate life of the communities, each of which followed some profession or craft. The village was divided into a number of wards and their interest was represented in the village assembly. Each class of people had its own burial ground or burning ghat and there was a separate pathway for taking the corpses to these places. Spacious grounds were allotted for the grazing of the cattle and special precaution was taken as regards the supply of water for drinking purposes. It was strictly enjoined that it should not be used for common purposes. There were roads leading to and from each village, which appear to have been neglected totally when the administration of village assemblies ceased to be in existence after the 16th and 17th centuries. Every village had a temple in it. The popular saying is "no temple" "no village". In the case of towns, there were, besides all these mentioned above, a fort, a moat, palaces and a forest just at the entrance to them. There were big bazaars and every article was also taken and sold house to house. There were city-guards moving to and fro to keep peace and order. On the borders were cultivated

fruit-bearing trees of every description and sweet-scented herbs.

SECTION XI:—IRRIGATION.

In a country like Southern India where there are no large lakes and where the supply of water even in the rivers is precarious, and is more or less regulated by the rainfall, there must naturally be expected to be found a number of artificial tanks, wells or other contrivances made to store up water whenever that could be had. The Tamil classical work *Maduraikkānchi* in describing the state of the Pāṇḍya country in about the beginning of the 7th century A.D., states that there were several big tanks in that part of the Dekhan which were fed by the water from the river Vaigai flowing through the country in a meandering course carrying an enormous quantity of water when in freshes. Almost all the rivers of the Tamil country are dry during the greater part of the year. Early kings of the various dynasties that held sway over the Dekhan realised the difficulty in this respect and set about rectifying it. They constructed tanks and wells, dug out canals, sluices and embankments. In the Ramnad district there are, even at the present day, several tanks which cover a large area, being some miles in circumference, but the channels which fed them with the water of the Vaigai have now disappeared. The Kurivitturai inscriptions, of the time of Jatāvarman Śrivallabha, of about the later half of the 12th century A.D., refer to stone anicuts, canals and water courses which existed at the time. *Kuravikkalladaippu* mentioned in one of these epigraphs is probably the head of a sluice, from the river Vaigai.

The anicut called Parākrama-Pāṇḍiyan-Kallanai must have been a stone embankment, connected with the irrigation system of the Vaigai, and it may be noted that the present Kallanai is not far from the Kuruvitturai temple. It is not unlikely that it refers to an ancient irrigation work at the spot, which is now improved or replaced by the modern Kallanai. A third source of irrigation in this part of the country was Vira-Pāṇḍyankāl, which must be a channel cut from the Vaigai to water the lands near Kuruvitturai. The Vikramangalam inscriptions also speak of some other works of the kind. One of the epigraphs of Jatāvarman Śrivallabha refers to the opening of a new channel called Parākrama-Pāṇḍyankāl, which had to be closed owing to an objection raised that it was cut just above a main canal.

In the Chōla country also, there were a number of tanks, besides a net work of canals from the Kāvēri and its branches, all dating back to very early times and covering almost the whole of the Kāvēri delta. Venñāru and the Ariśilāru were in existence prior to the time of Karikāla who lived in the 1st half of the 6th century A.D. Palankāvēri and Kolliḍam are mentioned in the hymns of Tirujnānasambandar and Appar as well as in some of the inscriptions. Thus they appear to have irrigated the lands of the Tanjore district from some time prior to the 7th century A.D. Of these, the name Palankāvēri indicates that the course of the river changed, giving rise to a new source of irrigation and it might have been so-called to distinguish it from the new. It is not known if this diversion of the river was due to natural causes or if it was the work of any particular person.

In spite of the diversion of water in these branches, the Kāvēri seems to have carried an enormous quantity of water and caused damage to the country when in flood. And it was given to Karikāla to build high banks to the river and to open fresh canals to improve the irrigation of the country. His device successfully prevented the annual destruction for nearly 15 centuries. The canal called Viraśōlan should have been opened during the time of Parāntaka I (907-953) and it is mentioned in the records of that king. Other early irrigation canals mentioned in lithic records are the Kirttimārttāndān, Uyyakkondān, and Mudikondān. These must have been opened during the time of the early Chōla kings of the 10th and 11th centuries.

The benefits which the country derived from Pallava rule are varied in their character. They started a number of huge works which gave employment to skilled and unskilled labourers for an indefinite period. The Pallavas improved the several arts of the Dekhan and made the people acquire a high degree of prosperity. Among the monumental works left by them in Southern India may be mentioned the rock-cut caves and tanks. It will be enough to point out here that most of the irrigation works constructed under their patronage in the Tamil country were of immense capacity, and some of them continue to be in good repair. These are noticed by Mr. Vankayya in his able paper on 'The Irrigation in Ancient Times.' There was a channel cut from the river Pālāru called Perumbidugu-vāykkāl and this was probably cut in the beginning of the 7th century A.D., by the Pallava king Mahēndravarman I,

one of whose surnames was Perumbidugu. The same king is stated to have constructed a tank in the town of Mahēndravādi, in the Chingleput district. This tank called Mahēndra-tatāka is now in a ruined condition and is identical with the one on whose bank stands the temple¹. Other irrigation works in the Chingleput and North Arcot districts which came into existence during Pallava times are Vayiramēga-tatāka, Paramēśvara-tatāka, Tiraiyanēri and Chitramēga-tatāka. It was customary in those days to parcel out a few acres of land irrigated by tanks, among some families and bind them and their descendants to do certain specified works connected with the proper upkeep of the tanks. The service, which these families rendered in exchange for the free enjoyment of the lands assigned to them, was the removal of a fixed quantity of silt from the bed of the tank and depositing the same on the bund. It is stated that there were boats kept for the purpose of carrying the silt. We need scarcely say that this ancient practice, while it increased the capacity of the tank in the course of a few years, also proportionately strengthened the bund. The popular Tamil saying "As the banks are raised there will be more water, as the water increases so will paddy, increase of paddy brings in more prosperity to the people, and with the prosperity of the subjects the king's dignity grows!" is quite characteristic of their practice.

At Uyyakkondān-Tirumalai in the Trichinopoly district there was a channel called Vayiramēga-vāykkāl. Evidently this came into existence during

the time of the Pallava king Dantivarman, the son and successor of Nandivarman Pallavamalla. At Ālambākkam another village in the same district there was a big tank called Mārppidugēri which is perhaps identical with the one now existing in that village. At Tiruvellārai, 12 miles from Trichinopoly, there is a big well which is so constructed as to give it the form of a *svastika*. An inscription engraved on the stone margin of this well registers the fact that it was constructed by a certain Kamban Araiyān and was called Mārppidugu-perungināru. In editing this inscription which is dated in the reign of Dantivarman of the Pallava Tilaka family, the author has shown that the well at Tiruvellārai and the tank at Ālambākkam, referred to above should have come into existence in the 9th century A.D., and that they should have been called after Mārppidugu, a feudatory of the Pallava Tilaka Danti of the 9th century A.D. Construction of tanks was quite a common feature in ancient times not only in the Tamil country but also in the Kanarese and Telugu districts. We have only to open the pages of some volume of inscriptions to see how numerous were the works of this description undertaken in early times. Enormous sums of money seem to have been spent almost in every reign of the ancient kings of the Dekhan, both by the State and by private individuals of means, influence and power for digging new tanks, opening fresh channels, providing sluices or building Kalingu works, embankments and the like. When private individuals undertook such a task and thus enabled the waste lands of the districts to be brought under cultivation, they were rewarded by the gifts of tax-free lands and

certain other concessions. While some of these works were undertaken to secure merit for the dead, others were taken up for the benefit of the public. A Hoskōṭe epigraph states that when a new tank was constructed, it was ordered that all the lands under it were to be enjoyed as a *sarvamānya* for the first two years, and that in later years only 2 kuḍangai should be taken. This record also mentions the committee of great men in charge of the fields. Another inscription from the same place which is dated in Śaka 1253 (=A.D. 1331) and in the reign of Hoysala king Viravallāla, states that the sand that filled the pit to the east of the village was removed and a tank was constructed and on this account it was ordered that all the lands that were attached to it should be enjoyed as a *sarvamānya* as long as the sun and the moon endure. Another document from the Anikal Taluq registers the fact that the big tank at Suguni having breached, a private individual reconstructed the seven breaches at his own expense, and that in recompense for this act the mahajanas of the village assembled together and gave two Kudangai-kalāni under the tank. Instances of this kind might be multiplied, but the few that are cited here are sufficient to show the custom or law of those times as regards the construction of tanks and how the lands under them were enjoyed. Construction of tanks, channels and other irrigation works was of daily occurrence and almost all kings, without any exception, seem to have done it.

SECTION XII :—OFFICERS AND THEIR DUTIES.

The following offices existed in ancient times :—

i. Tirumandiravōlai : This word is made of *tiru* (sacred), *mandiram* (council) and *olai* (order). The primary meaning of the last is ‘palm-leaf’ and it denotes an order conveyed by a palm-leaf on which it is written. Thus the meaning of the compound *Tirumandiravolai* is the sacred order (of the king) and of his council. From being an order of the king, issued after consultation with his councillors, the term seems to have denoted the officer of the king who communicated it to others for being carried out. This is learnt by the fact that the term was assumed as a part of or prefix to the names of such persons. They were mostly personal attendants on the king and being the first to hear the orders issued by him, they committed them to writing almost in the very words of the king, signed and sent them to others for entry in books, kept for that purpose and for giving effect to them. There were some grades of officers of this class.

ii. Uḍankūṭṭam : This term is also met with largely. It means the body of men (going) with (the king). Among this body, there were several officers belonging to the department of taxes or accounts, besides the *pallichchivigaiyār* (palanquin bearers), *tirumunkoṭṭi* (the guard of honour going before the king), *talaiyeduppār* (those who carry the royal emblem or insignia), *kattikkārar* (those who carry swords) and others.

iii. Tiruvāykkēlvi : This compound means those who hear (what comes from) the sacred mouth (of

the king). There were a number of persons of this class appointed in ancient times. Some at least of them ought to be in attendance on the king always to note down what he said. The king might give a suggestion or order while he is bathing, when giving charity, inspecting any place or institution such as colleges, temples or other buildings. Members of this class who were in attendance on the king by turns communicated first the royal orders to the *tirumandiravolai* officers.

iv. *Puravuvari-tīnaikkālam* : This term is made up of *puravu*, *vari* and *tīnaikkalam*. The meaning of the first two words is ‘tax’ and it is not unlikely that there was some difference in the use of the two. *Tīnaikkalam* has to be taken to mean ‘a department.’ Thus *puravuvari-tīnaikkalam* might be construed as indicating the department which dealt with the several sources of income of the king or in other words the account branch of the State. In this branch of the official machinery, there were several grades of officers and perhaps there were many departments for the various divisions of the country. The grades of officers are :—

Puravuvari-tīnaikkāla—*Kāṇkāṇi*.

„	Nāyagam.
„	Mugavētti.
„	Varippottagam.
„	Variyiliđu.
„	Patṭolai.

Kāṇkāṇi might be taken to denote ‘an examiner of accounts’ and *nāyagam* is probably ‘a superintendent.’ *Mugavētti* is perhaps a personal noun derived from *mugavēđu* which means ‘an index’ i.e. that

which gives the first words. *Varippottagam* may be rendered as ‘the tax register’ and it was perhaps in this book that all revenues, due to the State, were entered. *Variyilidu* is probably another form of *variyēdu*. *Pattolai* might be the register in which all orders of the king were filed.

Besides the books and accounts mentioned above, there appear to have been others of which two are known, viz., *ningal* and *irangal*.

To give a clear idea as regards the procedure adopted in communicating royal orders and the maintenance of account books, we give here the translation of an early record of the time of the Chōla king Rājēndra-Chōla I which refers to the various details involved in the transaction. It occurs in connection with a grant made by the king while he was encamped at Vikramaśōlapuram in Kaivāra-nādu, a division of Niguriliśōla-māndalam. “The king ordered orally that the income or revenue of the village of Pirakkampalli which consisted of 176 *kalam*, 6 *kuruṇi*, 4 *nāli* and 3 *ālākku* of paddy and 132 *kalanju*, 3 *manjādi*, 6 *mā* and 1 *kāyi* of gold or coin, should be granted to meet the expenses of the temple of *Pidāri* at Kuvalāla (*i. e.* Kolar). In the very words of the king, a written order was sent. It was signed by two persons who bore the official designation *tirumandiravolai* and five others who heard the king pronounce the order. On receipt of this order, some of the officers (*adigārigal*) issued instructions that the grant should be so registered in the account books (*variylitukkolga*) and the command was reiterated by certain others who

belonged to the class of officers called *udankūṭṭattu-adigārigal*, *vidaiyil-adigārigal* and *madhyastas*. As directed by all these, the officials belonging to the tax department (*Puravuvari-tīṇaikkalam*, *Nāyagam*, *mugavētti*, *varippottaga-kanakku*, *variyilidu* and *pattolai*) being present together, carried out the order and set their signatures in token of having done so."

It is interesting to note that the incomes which the king derived from each village is determined once for all and entered in the account books even to the minutest detail and that it consisted of both money and grain. The inscription states that the procedure involved took a long time to carry out. The order contained in it was issued in the 7th year of the king, but was carried out in the 13th. Though six years were taken to complete the transaction, effect was given to the order from the date when the king issued it. The titles *Sarvakratuyāji*, *somayāji* and *bhaṭṭa*, borne by some of the officers, show that they were men of high learning.

SECTION XIII :—WEIGHTS AND MEASURES.

Another point on which we get useful information from inscriptions is the weights and measures. Grain such as paddy, rice, pulse, etc., and liquids such as ghee, oil and curds were sold by measures. The standard measures in those days were called by the names of reigning kings, villages or gods. The Ambāsamudram inscription of Vavaguṇa-Pāṇḍya, and some of the Tanjore epigraphs are very valuable in this respect. From a study of these records, the following table of measures could be

made out. The smallest measure used was the *ševidu*, 5 *ševidu* made 1 *ālākku*, 2 *ālākku* made 1 *ulakku*, 2 *ulakku* made 1 *uri*, 2 *uri* made 1 *nāli*, 8 *nāli* made 1 *kuruṇi*, 2 *kuruṇi* was equal to 1 *padakku*, 4 *kuruṇi* or 2 *padakku* was equal to 1 *tūṇi*, and 3 *tūṇi* or 12 *kuruṇi* was equal to 1 *kalam*.

$$1 \text{ kalam} = 12 \text{ kuruṇi} \text{ or } 3 \text{ tūṇi}.$$

$$1 \text{ padakku} = 2 \text{ kuruṇi}.$$

$$1 \text{ kuruṇi} = 8 \text{ nāli}.$$

$$1 \text{ nāli} = 2 \text{ uri}.$$

$$1 \text{ uri} = 2 \text{ ulakku}.$$

$$1 \text{ ulakku} = 2 \text{ ālākku}.$$

$$1 \text{ ālākku} = 5 \text{ ševidu}.$$

From an inscription of Muļbāgal, we get the following additional piece of information which is very valuable as affording a means of comparison with the modern prices of articles :—(i) For obtaining two measures of rice 5 measures of paddy were required. Though by husking and cleaning one would get half the quantity of rice from a given quantity of paddy, the Muļbāgal inscription and several others state that rice was obtained for paddy in the ratio of 2 to 5. It may be inferred from this that the remainder *viz.* $\frac{1}{2}$ a measure of rice was apparently set apart for the wages required to pound and clean 5 measures of paddy ; (ii) that ghee which is now in some parts sold by weight was in ancient times invariably exchanged by measures, and that curds were, as now, sold or given in measures ; (iii) one *nāli* of paddy could be exchanged for 1/16 *nāli* of ghee, 1 *nāli* of curds, 10 arecanuts, 20 plantain leaves or 1/16 *nāli* of oil. It is worthy of note that

paddy and curds were sold at the same price. And in purchasing the necessary articles of daily consumption, paddy was used. Generally paddy was the medium of exchange, though money was not unknown. The same record states the price of cloths for the god and goddess in coin or money and gives the paddy value of the *kāśu* required to purchase the cloth; (iv) the year is always mentioned to have had 360 days, and that in temples, worship (service) was conducted thrice daily.

As regards the standards used in measuring, it may be stated that in the village parts of Madura and other districts we still retain the names of the measures such as *kalam*, *kuruni*, *padakku*, *tūṇi*, *nāli* and *ālākku*, and that they have even now the same relation to each other as in the times of which we are speaking. It is interesting to add that the smallest unit i.e. *śevidu* is now known by the term *sōdu* and its corruption to this form is quite easy to explain.

The *Mulbāgal* record under reference, states that the *marakkāl* (the wooden measure) which was in use there, was called *Arumolidēvan* evidently called after one of the names of the Chōla king Rājarāja I. The Tanjore inscriptions give for the same measure the name *Ādaravallāṇ* which was the name of the principal deity in the big temple at Tanjore. We are further informed that the *Ādaravallāṇ* measure was equal to a *Rājakēsari*. The latter name was probably that of an older measure which the other replaced. At Vēdāranyam in the Tanjore district, the measure in usage was called *Tirumaraikkāḍan* after

the name of the village. Many more instances might be given but for our present purposes these are sufficient.

The standard weights used for gold, silver, copper and other metals were *kalanju*, *manjādi*, *kunri*, *mā* and *kāni*. The following is a table of these.

- 1 *kalanju*=20 *manjādi*.
- 1 *manjādi*=2 *kunri*.
- 1 *mā*=1/10 *manjādi*.
- 1 *kāni*=1/40 *manjādi*.

Some of the proper names of standard weights are *Vidēlviḍugu*, *Dāṇḍavāṇi-kal*, *Dakshinamēru-vidangan* and *Ādavallān*. The first of these was called after a king, while the rest were named after the gods. It may be noted that for testing the carats of gold separate stones were employed.

SECTION XIV :—COINS AND ORNAMENTS.

As is the case in all early societies, money was sparingly used in the Dekhan. It was principally due to two causes.

- i. The coinage of the country was not profuse.
- ii. (a) Bartering in kind was not difficult.
- (b) Payment in kind besides being easy, avoided much complications.

In the earliest times which could be taken cognizance of by history, the people of the Dekhan did not have recourse to minting; but they valued the precious metals such as silver and gold, especially

the latter. Sources of these were not abundant to them in their own land as it proved to be at some later time. They were content with the collection of gold from the alluvial washings. The products raised in South India found a ready market in the then civilised countries and the people realised their gold by the sale of these articles. And hence most of the gold which they obtained were coins struck in foreign mints, principally Rome. These poured into the country so abundantly that the people were content with using them whenever occasions needed. In fine, Roman coins appear to have formed the currency of South India for centuries. Coins of foreign countries were made use of when the price of articles sold or purchased was high. But in simple cases, the process of bartering was by exchange of paddy, the unit of reckoning being of course money which was quite common, though it did not come into play as often as one would expect. This procedure could not have caused any inconvenience to the dealers, since there were public granaries scattered all over the country, where they could readily convert grain into money, if need be. Mostly the paddy realised by the sale of articles was utilised by dealers in purchasing articles of export value. Considering the limited use of money, no inference regarding the backwardness of the people of ancient Dekhan could be drawn just in the same way as one would, in the case of other countries, because the conditions were different.

In the early literature of the Tamils, which could at best be assigned to 5th to 8th centuries A.D., there are clear references to gold coins. These are *pon*,

kāśu, *kāṇam* and *porkāśu*. Though they are mentioned as having been frequently used, natural economy continued to exist till a very late period. There was thus no transition from the one to the other and there are strong reasons to think that since the 5th century A.D. up to the latest times Dekhan was under a natural economy and a money economy simultaneously. To show that coinage was not unknown to the people of the Dekhan, innumerable and conclusive evidences might be given.

It has been stated on the authority of old lithic records and the writings of the Muhammadan historians that South India, despite the want of natural sources of gold, abounded in a fabulous quantity of that metal. From the 1st or 2nd century B.C., Dekhan kept up a profitable trade with almost all the civilized powers of Europe and the East. Pliny informs us that in the purchase of female ornaments the wealth of the Roman empire was irrecoverably given away to foreign nations. He computes the annual loss, on account of commercial intercourse with India, at upwards of 8 lakhs pounds sterling. There was a large demand in Italy for pepper, ginger, cardomum, cloves, and in short for all kinds of aromatics which the Romans used not only on occasions of marriage and funeral but also in their daily meals. The country which supplied them these is expressly stated to be India. Silk garments and jewels made of gold, silver, pearls and diamonds were supplied from Southern India. These articles, it is said, sold at Rome at hundred times their actual price in India. A pound of silk cost a pound of gold. In

the eyes of the Romans, pearl took the first rank after diamond. It is unnecessary to go into further details here. The flourishing ports of the Dekhan and Ceylon were the principal places, whence the Romans largely obtained these commodities. The Tamil classical work Maduraikkānchi, ascribed to the 7th century A. D., states that pepper, ginger, pearls and jewels were largely exported from the Pāṇḍya country. It gives a glowing picture of the busy life at the time of the arrival of foreign vessels. Another poem which supplies useful information in this direction is *Patṭinappālai* for which a translation is given on pages, 197f, above. The commercial relationship maintained for a period of 7 or 8 centuries from the 1st or 2nd century B.C., between Rome and Southern India, gave the latter country immense quantities of gold which the skilled workmen of the place shaped into nice jewels which again found large purchasers in the Roman markets. In jewellery, the people of ancient Dekhan reached a high degree of skill. The variety and richness of the ornaments, mentioned both in the early literature of the Tamils and in a number of epigraphs, reflect not a little the fine taste of the people; and the profusion of jewels with which the images found in South Indian temples are charmingly decked from head to foot, vividly portray the aesthetic sense of the times. Some of the old ornaments have no representative in the modern jeweller's shop and even a mere list of them is not without value to the student who wants to form a picture of the ancient people. As such, it is given below. Many of these were made of gold and the nine gems and some were of silver.

Tiruppat̄tam=diadem ; Tirumudi=sacred lock ; Pallittongal or mālai=garland ; Dhavalachhatram or Kor̄rakkudai=white parasol or parasol of victory ; Por̄pū=gold flower ; tiraṇmaṇivadām=combination of strings ; Kaikkārai=arm-ring ; Adikkārai=foot-ring ; Annam=swan ; Kili=parrot ; Śōnagachchidukku=lock formed in the fashion of the Jōnakas ; Śōnagachchidukkin-kūdu=the cover for the same ; Vayiraśāyalam ; pādaśāyalam ; makuṭam=crown ; vāli and vaḍugavāli=ear-ring ; Bhadram=auspicious mark ; māttirai ; sūḍagam=bracelet ; nayanam or kaṇmalar=eye ; śut̄ti=a forehead ornament ; pūṇūl=sacred strings ; tāli=marriage badge ; tāli-manivadām =the string for holding the same ; kāṇḍattudar or kāṇḍanāṇ=necklace ; pulligai-kāṇḍanāṇ=composite necklace ; purattudar with paḍugan and kokkuvāy=outer chains worn at the back to hold the various ornaments of the neck ; pot̄tu=forehead mark ; kaṭakam=bracelet (set with jewels or corals) ; mōdiram=finger-ring ; paṭṭigai=a girdle ; muttuvalaiyal or ratna-valaiyal=pearl or jewelled bracelets ; Śrichhanda ; Bhāsamāla=garland of rays ; Panchasari or saptasari=ornament of 5 or 7 strings ; Padakkam =breast plate ; kalāvam=part of the above ; ēkāvalli ; kālvadām=foot-strings ; Prabhai=an aureola ; Kamalam=lotus ; Sedi=shrub ; Bāhuvalayam=armlet ; kumbhattagadu or mattagattagadu=forehead plate ; kārkaṇḍu ; tudar=chains ; Prishtakanḍigai=outer necklace ; and uluttu.

We have given here a rather big list of ornaments. Yet it is not exhaustive. Many of these were made of silver, gold, pearls and the nine

gems. Pearl and coral were mostly produced in the Chēra and Pāṇḍya countries. In describing the people of the Malakūṭa country,—which we have elsewhere said must denote the Pāṇḍya territory,—the Chinese pilgrim H̄iuen Tsiang says that they were wholly given to commercial gain and that the produce of the neighbouring islands were taken to that country for being analysed. The pilgrim refers no doubt to the pearls and corals that were collected in that part of the country for ages long past. Epigraphical confirmation of the fact that the Pāṇḍya and Chēra countries had large quantities of pearls, corals and gold, is found in the Tanjore inscriptions, which state that the Chōla king Rājarāja I, after defeating these two powers in the country of malai-nādu, took with him an immense treasure. He utilised part of it in making ornaments to the god set up in the Rāja-Rājēsvara temple built by him at Tanjore. The treasure consisted chiefly of gold, pearls and coral with a small quantity of silver. The varieties of pearls mentioned in these records are *vatṭam* (round pearls), *anuvatṭam* (pearls with slightly curved surface), *oppumuttu* (those which are hollow within), *kurumuttu* (small pearls), *nimbolam*, and *payitṭam*. It is worth remembering that among the several kinds of pearls which were admitted into the treasury of the Magadha king in the 3rd century B.C., there were those produced from the Tāmraparnī river, the Pāṇḍya country and from Pāśa, a port in the Ramnad district.

Inscriptions speak of several varieties of diamond and the nine gems. These were produced in the

southern country and worked into ornaments. The beryl mines of Padiyūr in the Coimbatore district are mentioned by the Romans, who refer to the gem as being of sea green colour. Others liken the colour to that of a parrot's feather and of water. It is called *Vaidūrya* and its varieties are *Pushyarāga* and *Gomēdaka*. These were largely obtained in the Malaya mountains and Malabar and sent out to distant parts. The Muhammadan historian Amir Khusru informs us that there was a diamond mine at Bijanagar and Marco Polo also refers to similar mines in the north of the Presidency. All these mines appear to have existed even during the time of the Maurya emperor Chandragupta.¹

The list of ornaments given above shows that they were made of different varieties and shapes. The formation of most of these could be imagined with reference to their modern equivalents; but the names of some have changed thoroughly, while the rest have, as noted already, no representatives at all at the present day. It is worthy of mention that the ancients wore jewels made in the form of flowers, shrubs, parrots, swan, etc. The ornament called *uluttu* is perhaps now known by the term *uruttu*. Some of the jewels were made out of gold and inlaid with gems, while pearls and gems were fastened to others.

Gold being a heavy metal, most of the ornaments had only gold covers which were filled with lac.

¹ Kautiya's *arthaśāstra* pp. 86f.

Some ancient customs.

One of the most important ancient customs of Southern India revealed by the inscriptions, is the building of shrines and temples over the tombs or in honour of the dead. The literature of the Tamils contains a few references to this kind of practice which, as will be shown below, was generally prevalent in the Dekhan. *Silappadigāram* states that temples were erected in several parts of the Tamil country, nay even in Ceylon and Northern India, to enshrine the image of Kanṇagi and thus refers to an ancient custom. In the 10th idyll, *Malaipadukadām* of *Pattuppāṭṭu*, Perungunrūr Kouśikanār of *Irāṇyamutṭam* writes that the country abounds in hero-stones planted with inscriptions to celebrate the fame of military men, who have given their lives in fighting to the last with the enemy, even when the whole army was put to flight, thinking it better to die in battle-field than brook the ignominy attending a flight. Similar references to this kind of monuments are found in *Purapporul-venbāmālai* and *Tolgāppiyam*. Inscriptions discovered in the Kanarese country amply bear testimony to the account given in the Tamil works just referred to. Some at least of these monuments belong to the 10th century A.D. Men of remarkable deeds, who had earned the admiration and respect of the people during their life-time, such as the Saiva Nāyanārs, the Vaishnava Ālvārs and a few of the kings of Southern India came to be deified in later times. The earliest reference to a temple built on the tomb of a dead person is perhaps the one at *Satyavēdu* in the

Ponneri Taluka of the Chinglepet district. Two of the inscriptions of this temple are dated in the 4th and 5th years of the region of the Ganga-Pallava king Aparājita who appears to have flourished in the last quarter of the 9th century A.D. They call the temple Mattangan Palli and this is perhaps to be interpreted as the tomb of Matanga. The word Palli occurring here cannot be taken to mean 'a Jaina temple' because it is still a Śiva shrine. Popular tradition connects the temple with the sage Matangamāhārishi for which there is no warrant. At Tirunāgēśvaram near Kumbakōṇam, there is a mandapa in front of the Nāgēśvarasvāmin temple and it contains an inscription of the time of Rājakēsarivarman who has been identified with Āditya I. It mentions a shrine of Milāduḍaiyār Palli. The first part of this name might be connected with the Śaiva saint Meypporul-Nāyanār, who was the lord of Milādu *i.e.* the country of which the capital was Tirukoilūr. It may be seriously doubted if the Tirunāgēśvaram inscription refers to a shrine built in honour of the saint, because there is ample evidence in the sculptures found all round the shrine of the goddess in the Śiva temple, that there was a big Jaina temple in the place from which these images should have been removed to the place where they are now found. Most of the images are certainly Jaina in their form. Besides the people of Tirunāgēśvaram say that the images in question were removed from a field near a ruined temple. The ruined temple should therefore have been a Jaina shrine and it might have borne the name Milāduḍaiyār-Palli indicating that

it was built by a Milādu chief, who was in all likelihood a feudatory of the Chōla king of his time.

During the time of Rājarāja I (A.D. 985-1013), the images of the Śaiva saints Tirunāvukkaraśu, Jnānasambanda, Sundaramūrti and his two wives; Śiruttonḍa and his father and son; and several others were set up in the big temple of Rājarājēśvara built by him at Tanjore. The large number of images set up shows that the worship of the dead great, had become quite common at the end of the 10th century A.D. and the beginning of the 11th. One of the inscriptions of the Śiva temple at Tonḍamanād near Kālahasti in the Chittoor district, is very interesting to note in this connection. It registers the fact that the temple which bears the record under reference was erected as a *pallippadai* (*i.e.* a memorial over the remains) of the king who died at Tonḍaimān-Ārrūr. Since the place itself is called by the name Tonḍaimān-Pērārrūr, there is little doubt that the king on whose behalf it was built died in the place and the temple was probably raised over the place of his burial. The king here referred to is spoken of, in an inscription at Tirumālpēru, as the immediate predecessor of Parāntaka I, indicating clearly that he is identical with Āditya I. The Mēlpādi inscription of Rājarāja I states that the temple of Arinjēśvara was erected as a *pallippadai* to the king who died at Ārrūr. From the very fact that the temple was erected in a place different from where died, it is certain that there is a clear reference to the construction of a shrine in honour of the dead king, not being on his tomb but far removed from the place of burial. We

have already noted that during the time of Rājarāja I, this practice had become quite common and we have also referred to the images of certain Śaiva-Nāyanmārs set up in temples. It is particularly worthy of mention that the elder sister of Rājarāja I had built shrines for Ponmāligaittunjinadēva and for her own mother, set up their images in them and provided richly for their daily offerings. Some of the inscriptions of Tirukkalittat̄ai show that Ponmāligaittunjinadēva (*i.e.* the king who died in a golden palace) is identical with Sundara-Chōla *alias* Parāntaka II and as such this shrine was erected by Kundavai for her father. Here then are instances of persons obtaining a halo of divinity soon after their death *i.e.* within a space of 30 years. When we look at the lives of these two persons, we see that there were some grounds for the step taken by Kundavai. The Tiruvālangādu plates state that the people believed Sundara-Chōla to be Manu born again in order to establish on earth his laws which had become lax on account of the *Kaliyuga* and that when that emperor was ruling the world, pain was a thing unheard of. The Leyden plates mention that he was equal to Śiva and that he pleased his subjects greatly. Kundavai's mother, whose name is not given in the Tanjore inscription noticed above, must be Vānavanmahādēvi, who, according to the Tiruvālangādu, plates committed *sahagamana* on her husband's death. The facts detailed above must have been the reasons for setting up the images of these two in the Tanjore temple. Rājarāja himself had earned an undying glory by the building of the stupendous structure and by his munificent gifts to it, of almost the

whole of the booty gained in his wars against the Pāṇḍya, the Chēra and the Chalukya kings. His fame in raising the glory of the Chōla family had spread far and wide. On this account, his image was set up in the temple at Tanjore. Instances could be multiplied without limit but as what have already noticed is sufficient to establish that hero-worship was prevalent in the land, during the period we speak of, there is no need for them.

Aryan Colonisation of the Dekhan.

The emigration of North Indian families into the south for purposes of making permanent settlements--by way of conquests or otherwise—and their final absorption into the southern race which gradually remodelled the life and customs of the people of the Dekhan, requires to be noticed. It is a subject on which also we get information from epigraphs. The glimpse that we get of the state of Southern India in the remotest ages, is that it was included in the region of a great forest, following closely upon a mountain system, which stretched from the Vindhya to Cape Comorin and the Gulf of Mannar, and which, by a thousand ramifications, penetrated into almost every part of the country, dividing it into so many principalities with evident marks of self-protection. Throughout this region there were rivers and streams, which though not so

great as those in the Hindustan, were full, at least during some months of the year, and occasionally overflowed their banks and enriched the soil by depositing enormous quantities of silt. Many of these mountains, rivers and forests are mentioned in the Purāṇas and have, according to the conception of the Hindu mind, acquired a sanctity. While the interior was thus studded with such natural objects and had several spots here and there full of charm for the foundation of colonies which had all the elements of a successful and vigorous growth, the Dekhan was provided with a coast line on two of its sides which in those times had several excellent ports. This had left a distinctive mark on the country and its people. Besides serving as a bulwark against the easy attack of foreigners and separating the country from alien kingdoms, the coast of South India with its many ports determined the character and pursuits of the people. Ships from distant lands brought the South into constant contact with other nations of maritime enterprise and stimulated commercial and industrial activities. From the history of other nations, we gather that commodities of Southern India found place in the markets of China, Assyria, Egypt, Greece and Rome, and there is sufficient evidence in the extant literature of South India that articles from these countries found their way into the Dekhan and were widely used. The earliest kingdoms of the Dekhan were only three *viz.*, the Chēra or Kērala, Chōla, and the Pāndya and these do not appear to have possessed any extensive territory in the early part of the Christian era, nor was the population dense. There were large tracts of land that could be easily

converted into admirable abodes by men of enterprise and skill. Now and again collections or bodies of men set out from the north, succeeded in penetrating the fastnesses of the Vindhya, settled on the banks of some great river as the Godavari, Kistna, Tunghabhadra, Kāvēri and Tāmrāparṇī, a thick forest land, or on the sea borders, which they converted into happy and pleasant homes. These were mostly of Brahman or Kshatrya caste. They found in the kings and chiefs of Southern India persons who greatly valued learning and who patronised scholars by munificent gifts. Some of the authors of the Tamil collection known as *Padiruppattu* were Brahmans. The writer of the 2nd ten was a certain Kumāṭtūr Kannanār, who, it is said, was rewarded for his composition by the gift of a *brahmadēya* of 500 villages in Umbarkāḍu and by the enjoyment of the income from the southern country for 38 years. The author of the 3rd ten was Pālai-Gautamanār, who is credited with having performed 9 or 10 sacrifices. There are reasons to think that some other authors of this collection were Brahmans. Such instances are also found in other works and these show that Aryans had come and settled in South India in very early periods and even obtained mastery of the language of their adopted country. The earliest inscriptions, so far discovered in the Dekhan contain verses written in Sanskrit and afford incontrovertible proof that during the time when they were issued or even prior to it by a few centuries, northern families had emigrated into the south. A discontented prince of a royal house or a chief, who proved refractory to

his overlord, often thought of seeking his fortunes elsewhere. To such a one, the Dekhan afforded an asylum and the natural obstacles, that stood in the way, were of little consequence. It is reasonable to hold that, when they came and settled in South India, they brought along with them a number of adherents of their cause. In the 1st and 2nd centuries A.D., the Pallavas were driven out of their northern possessions by their Andhrabritya overlords and had to migrate to the Dekhan. They could not but have brought Aryan influence with them. It is also very likely that some families of Aryans followed them to the region beyond the Vindhyas. The Prakrit charters of this dynasty of kings afford some evidence in this direction. The Sanskrit grants supplement it to a great extent. The early Chōla king Karikāla who flourished in the 1st half of the 6th century A.D., is reported in Tamil literature to have been an ally of Avanti and an overlord of Vajra and Magadha. Elsewhere it has been shown that he and Vijayāditya should have jointly encountered Trilōchana-Pallava in battle and defeated him. Vijayāditya is reported to have been the lord of Ayōdhya and that he came in quest of a dominion in Southern India. Karikāla is further stated to have brought a number of families from the north and settled them in the 24 districts of Tonḍaimaṇḍalam. Some portions at least of the early copper-plate charters, which contain an account of the kings of the Pāṇḍya country, dating back to the 8th century A.D., are written in Sanskrit and show how well that language was cultivated in the extreme south of the Peninsula *i.e.* in Mādura. The Pāṇḍya king

Palyāgaśālai-Mudukudumi-Peruvaludi, assignable to the end of the 5th century A.D., is reported, both in Tamil literature and in the Vēlvikkudi plates, to have performed several sacrifices, and this indicates that Aryan influence was greatly felt in the Dekhan. Though the works of the Sangam period, which are ascribable to the 6th, 7th and 8th centuries A.D., are written in a chaste and ornate style of the Tamil language, we could trace words derived from Sanskrit even here. The late Mr. Kanakasabhai Pillai was of opinion that there are words in Tamil which could be connected with those in use in Northern India, and this led him to suppose a migration of people southwards from Hindustan in very early times. In Puranānūru, there is a reference to an early Chēra king, who is believed to have fed the army of the Pāñdavas in the Bhārata war. This may be entirely incredible taken by itself, but it has its own significance.

Inscriptions speak of collections of men settled in various parts of the Dekhan. The Tiruveṇṇarai inscription of Dantivarman of the Pallava-Tilaka family, published in the *Epigraphia Indica*, Vol. X, says that the 3700 of that village had to protect the charity recorded in it. Other inscriptions refer to similar collections of 48,000, 8,000 etc. That later members living 3 or 4 centuries after, called themselves as belonging to 3700, 48,000, and 8,000, goes to prove that they must refer to bodies of men, who came and settled in the places with which the numbers are found associated; and to these bodies, later members traced their descent. In the expression Tillai-Mūvāyiravar (*i.e.* three-thousand of Chidambaram),

another such instance is found. From these cases there is a strong impression created that the sections of Brahman communities represented by the terms, *ashṭasahasra*, *āruvēlu*, and the like, refer to the original number in the collection of men or families that came and settled in the south. In course of years, they forgot the names of places where they settled at first or did not care to preserve them by adopting them to their names. Some other collections appear to have retained the names of the places of their first settlement and to have given up the numbers. Such are the families of Śēṭṭalūr, Kumāṇḍūr, Kandādai, Dvēdaigōmapura, Taṭṭai, and Krancha. Inscriptions frequently mention persons with these place-names prefixed to their proper names, besides giving also the village where they further went for residing. An important factor that is noticed in all these cases, is that each separate collection claims to be of the same *gotra* and are practically so even at the present day. For instance the Kandādai people, mentioned in the lithic records of different ages, belong to the Vādhūlagotra, the Kumāṇḍūr family to the Kauśika-gotra, and the Śēṭṭalūr to the Bhāradwaja *gotra*.

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1. The following abbreviations are used :—*ch*=chief, *co*=country, *di*=division or district, *Do*=ditto, *dy*=dynasty, *f*=female, *Jat*=Jatavarman or Jatilavarman, *k*=king, *m*=man, *mo*=mountain or hill, *Mar*=Māravarman, *n*=foot-note, *Parak*=Parakesarivarman, *Rajak*=Rajakesarivarman, *ri*=river or channel, *s.a.*=same as, *sur*=surname, *te*=temple, *Tribh*=Tribhuvanachakravartin and *vi*=village or town.

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Note:—It having been found difficult to secure l, that letter is either represented by l or ll, both in index and foot notes.

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